

The new sex tool - p. 13; Another sex scandal - p. 24; The first sex manual - p. 16
plus Flaunting It - p. 10 and more Classifieds than ever before

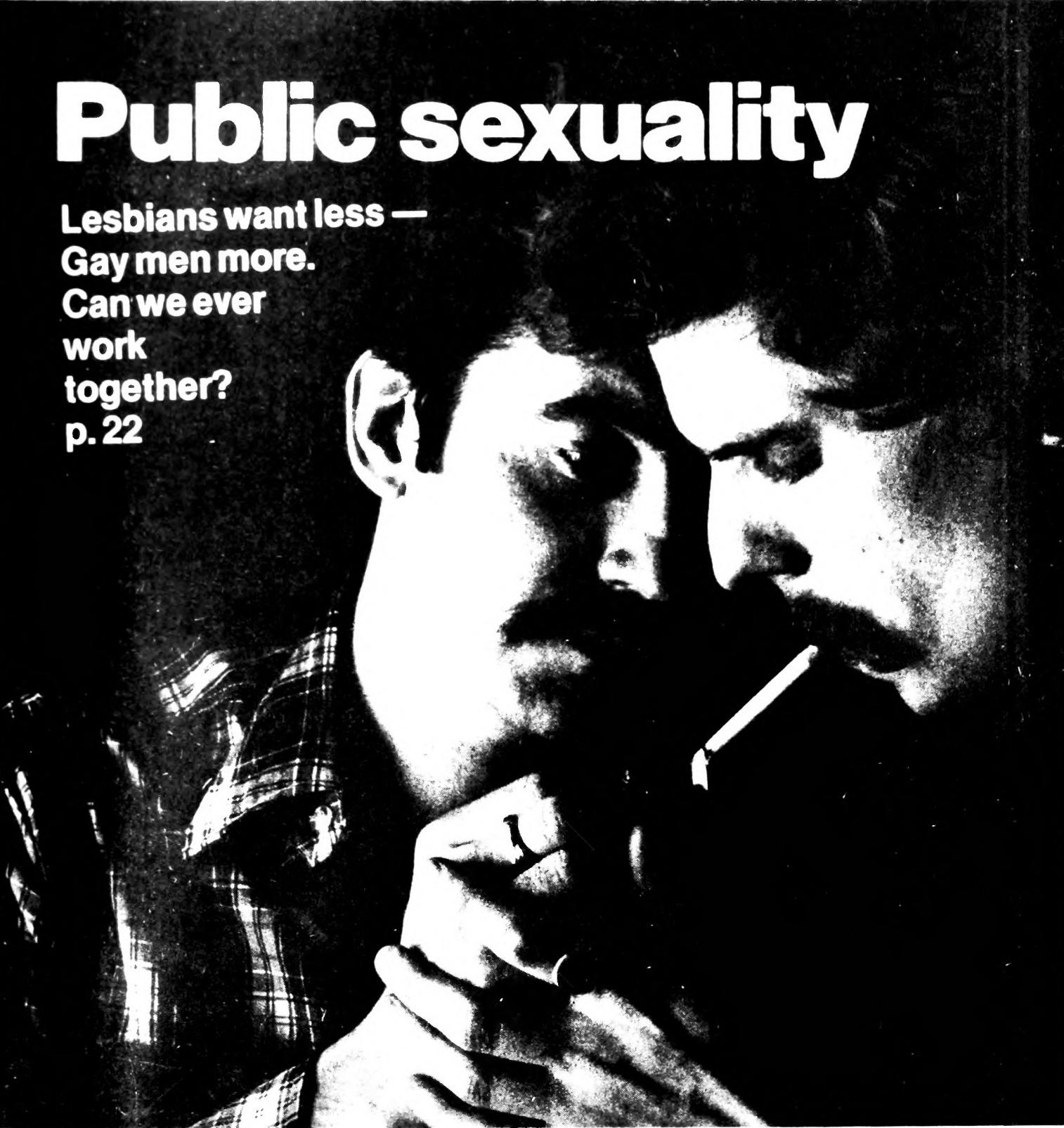
THE **Body Politic**

50¢

Gay Liberation Journal No. 30 February

Public sexuality

**Lesbians want less —
Gay men more.
Can we ever
work
together?
p. 22**



Digitized by the Internet Archive
in 2011 with funding from
Canadian Museum for Human Rights

<http://www.archive.org/details/bodypolitic30toro>

Winning

After two years it's become something of a compulsion for John Damien.

And getting his job back is only part of it.

As the case enters year three,
we talk to the man who's going to make 'winning'
mean something for all of us.

by Michael Riordon

How do you feel after two years of fighting?

I feel on top of the world. In 1975 I was uncomfortable, I didn't know where I was going, I was backing me and for what reasons. I had no job, I was running out of things to sell I realized as a gay I had no rights. In 1976 I've felt really good mentally — more relaxed, more myself. I feel good about fighting. The opposition tried to run me down financially and physically, and it didn't work — it's been 23 months. The world is changing, I'm projecting my case to the people now, people are realizing what the fight's about — equal rights, that's all. Everywhere I go there's support, now there's more for me than against. I have nothing but I feel real good.

You had to sell things?

Almost everything I owned. The last thing I ever sold or changed is still have my bed, a carpet and a few plaques I don't want to sell; a lamp, that's about it. My watch has been on consignment at The Old Gold Shoppe for over a year, they're trying to sell it for me. And that picture — it's valued at \$3500, but a family would I hang it on their wall!

It's a conversational piece, it's a statement.

My wife is pretty well at ease about what I've sold. I figure they're just material things, and I've learned to live without them. I have clothing, I eat every day, I have a roof over my head, that's what counts. Other than that I have nothing to lose anymore!

What's your job situation since you were fired?

I was on unemployment insurance until they cut me off in October 1975. Finally I got a temporary job, then a permanent one at the Ministry of National Revenue. I started making boxes, then went to the forms counter, giving forms to the public, then I became a mail messenger. I've passed two (civil service) competitions and I'm just waiting to be placed in a better position.

Do people know you're gay?

They knew even before I started. Most of them had read the papers, when it came out they were passing the *Weekend* article around floor-to-floor.

How have you been treated?

As a person who's fighting for his rights, they ask me if I'm starting on the stairs, how the case's going. I've had people say to me "if you win, or whatever happens, we'd like you to stay."

Any problems?

It's hard to get time off to see my lawyers. I used vacation time to go to Winnipeg for fund-raising. At night we do the speeches, then interviews, answering letters, doing the books, the other projects. There isn't much time left.

Does having a job mean anything more to you than making a living?

Oh yes, it's your entire life. Your social life is patterned according to your position, everything, the way you live. When I was in racing my social life revolved around the track, naturally, which is the case in everybody's business.

Do you have a different circle of friends now?



I don't really have too many close friends, let's say a handful, but not the same I had when I was a racing steward. The social life I have now is mostly from the case, people I've met.

Did you cut former friends, or vice versa?

About equal. I understand human nature. I don't force myself on anyone, and I expect the same in return.

Where have you lived since you were fired?

Before, I lived near here, in a penthouse. When I got fired I moved to a bachelor apartment. But my lease came up, they wanted me to pay it and I had to find an apartment more than \$100 a month — I was desperate. Now I share this place, which is great. [With Don Drutz, member of the Toronto gay Jewish group and treasurer of the Committee to Defend John Damien.]

And the man you were living with when the fight began?

I'm still going out with him. *Did he distract the attention being focused on you?*

No, but he left. I had no more time for him. When I was home I was with my case, all day I was with my case, all

night I was with my case, sometimes I was writing letters until three in the morning. He felt deprived, yes, very much.

Do you resent this absorption of your life by the case?

Yes, it does, it keeps me busy. It keeps me from thinking too much. There's nothing worse than sitting down and moping — I'm not a moper. I keep active, that's the best thing for a person, for your health.

Do you have any time for yourself at all?

The first time was yesterday. Didn't do much, I just lay around. Didn't go out the door. It's the first time in two years I could feel not guilty about that!

Have you been tempted to quit?

The case? I'm not a quitter, I think about it, but I wouldn't, no.

What would stop you then?

I live from day to day — if I worried about six months from now I'd be a mental case. Day to day, that's it, no more. Right now, I didn't know how I could pay for all this. The financial support meant a lot.

What did it mean?

I had to get it from somewhere. There were offers of loans, I didn't know who they were, they could have been loan-sharks, who knows. This is the kind of stuff that goes to the public.

The response is good?

You wouldn't believe it — we get stacks of mail. At first I answered it all myself, writing, but it took too much, I couldn't do it anymore. But we [The Committee to Defend John Damien] acknowledge everyone. A fellow wrote this year, instead of buying Christmas cards — he usually spends \$20 — he sent me the \$20 instead. A lady saw the letter in the paper and sent in a copy of Lee's newsletter; balance Nov. 25 \$776.38, she said she'd make it up to \$800, sent \$23.62. People will throw a private party, charge for it and send the money in.

Is there much anonymous mail?

Maybe 20 in 1975, about three in 1976, none in the last eight months — people seem more willing to give their names now.

Why is there so much response?

Well, because they're in the same possible predicament, they feel that their jobs would be jeopardized if they

Continued on page 21

Body Politic/1

One more reason

For a number of years the gay movement in Canada and elsewhere has been demanding legislation job security in the form of amendments to human rights codes which would prohibit employment discrimination on the basis of sexual orientation. Recent cases of gay people being discriminated against in just this way — John Damien, Doug Wilson, Stuart Russell and others — have helped to dramatize the seriousness of such discrimination.

But employment is not the only issue raised by human rights legislation. Housing and discrimination are other extremely important matters which fall within the jurisdiction of such laws. And every few months we hear of another case of gay people being harassed, denied housing or offered it only at higher rents than would be charged before the sexuality of the person concerned became apparent to homophobic landlords.

A few years ago in Ontario the Ontario Housing Corporation refused to grant subsidized rent to women on the grounds that she was a lesbian and that she and her partner comprising her family unit were not an "normal" family. More recently, some women in Kitchener-Waterloo were told that a house they planned to rent would cost twenty or thirty dollars more per month than had originally been agreed. The reason? The landlord noticed lesbian literature in the women's apartment, and upon receiving confirmation from one of the women was a lesbian, he stated that her rent would have to be more because "your kind cause trouble".

Both the *Body Politic* and Glad Day Books, a Toronto gay bookshop, have been denied office and shop space because of the nature of their operations. Now York University, one of Canada's largest and newest universities, has shown its colour with a bigoted and blatantly discriminatory policy that denies furnished apartments to gay men to pay students.

Any two students of opposite sexes, whether married or not, may rent one-bedroom apartments without any objection from the university authorities. But recently, when two lesbian lovers tried to rent such an apartment they were told this accommodation was not available to "your kind". The only reason given was that two persons of the same sex could not be considered a family and therefore this accommodation was not available.

That such practices can be prevalent in a Canadian university, especially one that prides itself as being "progressive", is doubly deplorable. But the fact is that lesbians and gay men constantly face this kind of discrimination in their everyday lives. It is just as real and just as serious as being fired for being gay. And yet Canadian gays are powerless to do anything about this kind of situation until the federal and provincial human rights codes are strengthened. So long as the gay movement, *The Body Politic* included, fails to begin fighting for so long, it's over.

Yours truly, a student who displays a framed, scroll-edged copy of the Ontario Human Rights Code on the wall. The university could be prosecuted under provincial law if it discriminated against black students, or Jewish students, or native Canadians. But the university's many gay students can do nothing — at the moment.

The many instances of discrimination against Canadian gays in matters of housing and public accommodation provide yet another compelling reason — as if one were needed — for the ever-backward Tory government in Ontario to immediately amend the human rights code. Sham and delaying tactics have preoccupied the same government that fired John Damien for too long. Sexual orientation must become a prohibited ground for discrimination without any further delay.

Letters

Congratulations

Congratulations and Happy Birthday from a longtime silent partner. I was there with you at that first corrective meeting, and I am still unashamed, unapologetic in our eyes. But I didn't stay with you. As a lesbian and a feminist I found the first years of self-conscious childhood and aggressive adolescence too often offensive and unrepresentative of myself.

Todays' world is here for staying with it through the necessary criticisms and self-criticisms to bring you to today's maturity and tomorrow's continued growth. More power to you and through you to us and back to you again.

Holly Devon
Vancouver

Advice on consent

I would like to express my thanks and appreciation for the article "Advice on Consent" by Sean Murphy, by Gail Hartman (TBP 28). It rose above the usual emotional or political claptrap, as it presented much to think about. The article read like the work of a social scientist, providing the research and thoughtfulness necessary for rational decision making.

The most important items for me: 1/ the crosscultural example; 2/ the understanding of the relatively recent development of the idea of "childhood"; 3/ its necessity, perpetration, and exploitation by capitalist society; 4/ the concept of sex being a centrifugal force and hence a threat to the

compact tightness of a nuclear family. I agree with suggestions for the future, but find the word "proselytize" not dirty, as was facetiously suggested, but highly appropriate for sex baiters. To proselytize is to convert, and as the article states, no one can really be "converted". A far safer word is "educate", a word that implies the raising of consciousness.

I do believe it is necessary to provide for legal protection. Balancing the demands to secure a program. Sometime it gets watered down, but at least, if passed, it makes the next round far easier to deal with.

Don't forget: the revolution is a long-term daily occurrence.

If things don't happen to our liking this time, there are many more opportunities to come.

Danielle Monique, Massachusetts

Suicide or Murder?

Having read your article "Suicide or Murder?" (TBP 28) I feel I had to write to you.

I'm too am from Hamilton and knew Philip Stone very well. I now live in northeast Montreal, and you can imagine the shock I got after reading about a personal friend killing himself, especially since no one informed me.

The Hamilton scene is sick. When I came out it was Phil and all the gang that helped me. I too was marked when walking with Phil but I always stood up

to it. People treated him terribly. It really was murder. If he had been marked against or discriminated against that nature he was too scared, even if it wasn't his fault. It was too bad so his so-called friends wouldn't stand up and help him. These people just don't stick together. I know of one couple who fled to Canada because they caused problems with their employer. They were lovers. Dads are very active in their so-called gay society. Their scene is it and it's making them sick.

I left Hamilton for these reasons. When I went back after losing the gay scene, I got to see it again. I was shocked. Everyone was talking about beatings, I couldn't stand to go back to that. I'm twenty and now doing good. In Hamilton I was always depressed. People made fun, even the police. One night I was stopped by and called a friend and said "taggot". You know, they actually laughed.

Here in Montreal (I've been here three years) we are more or less free. I really feel sorry for Hamiltonians, including my parents who moved there. I think it was a good move at sometime wasn't easy, but I don't regret it now. The only thing I regret is not having been there with Phil.

Randy
Montreal

Propos

La dernière livraison du *Body Politic* m'a particulièrement plu, surtout en ce qui concerne les deux articles sur le mouvement de libération gai au Québec et en Allemagne. L'historique du journal, après cinq ans d'activités, renferme également d'intéressants anecdotes qui me manquaient pas à l'esprit. Je vous en remercie. Les autres sujets sont intéressants mais je n'ai pas eu la difficile tâche de publier un journal de

Vous me permettrez de glisser un mot sur la critique que Brian Mossop a fait de mon livre, *Propos pour une libération homosexuelle*. Il reconnaît que mon livre est intérieur au *Body Politic* sont sévères, partoris très dures à l'endroit des auteurs. Pour ma part, j'ai trouvé la critique de Brian assez juste et demeure en accord avec certains de ses jugements. Je ne considère pas, cependant, que le style de propos soit nécessairement un obstacle pour les dialogues et les poèmes. La cohésion de l'ouvrage commande, à mon avis, un style soutenu et ce serait faire injure à la langue française que de sombrer dans plus d'un langage lors de long d'un si bref ouvrage.

Ensuite j'aimerais m'amener à commenter l'absence de notes sur l'affaire de prostitution male au moment où l'incident s'est produit. D'aucuns comprendront que la nature d'un tel événement ne se prête guère à des décharges émouvantes dans les pages d'un journal. L'incident fut très tragique et il méritait une analyse pour se prêter aussi bien à une réflexion rationnelle qu'à une expression de sentiments vécus à ce moment-là.

Peau-François Sylvestre
Ottawa

The following is TBP's translation of the above letter:

The last issue of *TBP* was a particularly good one, I thought, especially the analyses of the gay liberation movement in Quebec and Germany. The history of the *Body Politic* also contained several interesting anecdotes which I had forgotten. The other subjects are interesting but I did not have the difficult task of publishing a journal

of my own. You will notice that Brian Mossop's review of my book, *Propos pour une libération homosexuelle*? By now everybody knows what *TBP* is. His review is largely critical, indeed sometimes quite harsh to authors. In my case, I thought Brian's review was quite fair, and I find myself agreeing with most of what a hard job he did. For instance he writes:

May I just say a word about Brian Mossop's review of my book, *Propos pour une libération homosexuelle*? By now everybody knows what *TBP* is. His review is largely critical, indeed sometimes quite harsh to authors. In my case, I thought Brian's review was quite fair, and I find myself agreeing with most of what a hard job he did. For instance he writes:

an injustice to switch back and forth between styles throughout a book as short as this.

A final remark about the lack of notes on prostitution during the Ottawa sex scandal. Many people will understand that what was the sort of experience that doesn't lend itself easily to analysis, publication in the pages of a newspaper. It was a traumatic experience, and much too overwhelming for me either to reflect on it or to try to express the feelings I experienced at the time.

Living With Lesbians

Thank you for the review of *Living With Lesbians*. I appreciate the support and the praise.

On thing — my personal life is the theme of the album. I identified myself as a Lesbian Separatist, true, but have not tried to impose my own way of life upon anyone else. I have made no judgements against women living in the city. I hope that's clear.

Alix Dobkin
Preston Hollow, New York

The Church and the Homosexual

Stephen Murray's review of John McNeill's *The Church and the Homosexual* in this last issue was very disappointing. Any book which, in the words of the reviewer, "simply and easily describes the bases used to justify (homosexual) oppression" certainly deserves more serious consideration than that given this book by the editor of *Our Image*. It was as if *TBP* prudingly chose to review the work only because "oppression" was a key factor which many overweight grounds for dismissing the book altogether, namely, its religious theme. The impression given by Murray's review suggests the presence of a certain covert contempt on the part of *TBP* towards those who dare to challenge the church. This attitude comes dangerously close to the kind of dogmatic thinking that supports the untenable position that the gay liberation movement should be monolithic, a view, ironically, Dolores Claiborne warns against in the very same issue in which the book is reviewed.

Murray cannot be faulted so much for what he says, as for what he fails to say. His only major, explicit criticism, that McNeill ignores most of the important recent social/scientific research on homosexuality, is completely irrelevant. McNeill's reference to this body of literature is admittedly and necessarily secondary and supportive. He is not presenting an empirical argument, but a moral-theological one. (Before all, any anti-clerical empiricists leave me here.) I suppose that I must add that I don't believe in God, and that I think theistic method itself, still consider ethics the essence of politics.) Only McNeill's teleological approach can move so directly to the statement of what is truly radical in gay liberation, as he puts it. "The homosexual community has, perhaps, a special role to play in the search for the heterosexual community to a fuller understanding of themselves as persons by being an organic challenge within society to the partial and dehumanizing aspects of... sexual identity."

Because he fails to appreciate McNeill's work in relation to the larger social context, i.e., its effect on a culture still dominated by an anti-sexual Christian ideology, Murray is blind to the book's real significance. It is not so important that McNeill shows us how the church's edifice was built on "false scriptural bases" (which I agree is not very enlightening to gay liberationists), but that he has done so using formal theological methodology. Precisely because McNeill has masterfully placed his argument on the ecclesiastical plane, it comes up with a rigorous theological refutation of the Church's position, he cannot be dismissed by the Church hierarchy.

LETTERS

Yet, Murray implies that McNeill can be dismissed by the movement, or read only for intellectual curiosity. This is both elitist and counter-revolutionary.

So long as the Church remains one of the principal institutions that perpetuates and propagates those very values that we represent, it must be taken seriously. McNeill does so. So should all of us in the movement.

Miguel S. Margado
San Francisco, California

Canadian Theatre Review

I enclose a copy of a letter I have requested appear in the next issue of Canadian Theatre Review which I hope may shed some light on the situation as described by Michael Lynch and perhaps modify the image of myself as a pussycatting homosexual villain, disrespectful of our gay kind.

However, I feel that Mr. Lynch raises issues that go beyond his personal assessment. I feel lies; the assumption that in twenty years of professional theatre reviewing I have been devoid of critical criteria; and that I have been sorely remiss in not responding to the gratuitous counsel and advice of his (recent) acquaintance, Mr. Robert Wallace of York University, whose play I saw and wanted to publish, but whose article I didn't.

No my irritation at Mr. Lynch's churlish commentary lies far beyond his imputation of my pussification over gay witness. Indeed, I could laugh at it as one who has publicly and trenchantly affirmed gay rights ever since I stood in court and received a prison sentence for non-compliance at the age of seventeen — thirty years ago. In 1964 I was responsible for the first BBC radio broadcast ever on the subject of homosexuality, while through four published books of fiction and plays, innumerable on C.B.C. radio and television, in magazine and newspaper interviews and as my interviewee from 1968 to 1972 on CBC's *After Dark*, which number over a thousand, I have stood fair square for gay rights and gay pride. All in all, I think my record stands.

Where I am not tempted to laugh is over the subconscious streak of *reality* that attends Mr. Lynch's words. If he doesn't know what Eric McNeill is about, then he should. In his evocation of Toronto-based names in his penultimate paragraph doesn't sweep me off my feet either. But in a publication that finds room for news from Saskatoon, France and Australia but omits this city, what can one expect?

David Wilmough
Vancouver

My review is of the theme section of one issue of the CTR, not of Mr. Wilmough's career of gay witness. Let the case be taken for the whole, let me welcome Mr. Wilmough's reminder of his many affirmations of gay rights, beginning back when such affirmations took a lot more guts than they do these days.

Nevertheless, my review stands, Toronto and Vancouver stand, and we refer to this issue of the CTR. It is a blight on Mr. Wilmough's record. The two implications in his introduction which I called lies are still lies. Balance in the form of anti-gay slurs is still anti-gay. Etc.

Mr. Wilmough's letter to the CTR not only dissociates himself from the issue, but also from the design from the journal's Editorial Advisory Board. He charges: "I have been manipulated into letting the gay world down."

Certainly someone let the gay world down. I'm convinced that the issue was not as Wilmough would have had it. But both his introduction and his letter to the CTR contain notions whose appropriateness to a "gay pride" position I would contest. Contest — while joining him in rejecting the CTR debacle.

Michael Lynch

Murder?

My attention was recently called to your review of *Superstar Murder?* by John Hudson and Warren Weiser (TOP 29). Having read the book and copies of many favourable reviews, I was somewhat startled at your lack of reviewing skill. Where your diction was almost self-consciously erudite, and sometimes clumsy, articulating your apparent misconception of the reviewer's task was more obvious... I hazard to point out several of your most glaring deficiencies.

Perhaps the first is the apparent fact that you're not very conversant with contemporary American literary trends...

A second fact may be that living in Canada away from the incomparably unique world of New York City, you are not aware of that city's complex, independent, and interacting subcultures as you are apparently of literary history.

As a third matter, your quibbling about the origin of gay liberation rather spectacularly misses the point...

But I think, Mr. Lynch, that your most important failing is your lack of humour and sense of repartee...

On the strictly literary plane, I should think that your familiarity with novels of the gay genre would aid your appreciation of the achievement of *Superstar...*

In one last comment, may I suggest that you re-read *The Gay Insider*. It is far more than the simple "gay bar guide" which you flippantly dismiss it as being...

The reviewer justifies his presumption primarily by informing his reader of the literary proportions of a given work, of its possible implications and import, and of its value to the informed and intelligent reader. When gives his opinions... and let me add that that is the main point nothing more...

...and nothing less...

The reviewer justifies his presumption primarily by informing his reader of the literary proportions of a given work, of its possible implications and import, and of its value to the informed and intelligent reader. When gives his opinions... and let me add that that is the main point nothing more...

...and nothing less...

...and nothing more...

...and nothing less...

Winnipeg

Human Rights Commission put on defensive**Damien's visit raises \$1000**

Picketers braved high winds and blowing snow in the largest gay rights demonstration ever held in Winnipeg.

The work done by Gays for Equality (GFE) in Winnipeg to raise over a thousand dollars for the John Damien defense fund has had far reaching implications for the gay movement in Manitoba.

"The event was important, not only for the amount of money raised," Bill Lewis, spokesperson for GFE told *The Body Politic*, "but because of the effect it had on the gay struggle in Manitoba. For the first time in this province gay civil rights activists became a popular cause and issue."

The event goes back to last November when GFE raised \$1010 and contributed it to the John Damien defense fund in Toronto. The money was raised as a direct result of the ex-race track steward's visit to Winnipeg at that time.

Lewis also said the amount was larger than that raised by any other National Gay Rights Coalition member organization.

"Even more important, a significant proportion of Winnipeg's gay community became personally involved in the event, thus instilling an increased understanding of gay oppression and a willingness to publicly fight oppression. Such results," Lewis said, "testify to the importance of the Damien civil rights case as a focus for the Canadian gay movement." He said that this culminated in one of the most successful weeks for gay activism in Winnipeg.

GFE has fought for over two years for improved human rights legislation in Manitoba.

The organization first approached the provincial Attorney General, Howard Pawley, in 1974 and asked for changes in legislation to protect gays against discrimination in employment, in renting accommodation and in dealing with the public service. The GFE representatives also asked that the province's Human Rights Commission appoint someone to study the problems faced by gays in a straight society.

Lewis said that Pawley replied that while he might personally support the legislative changes asked for, he did not believe there would be "sufficient public demand" for such changes to justify their being made.

The Damien case about to be played out in the courts of Ontario has enabled GFE to focus public attention on the problems faced by homosexuals in Manitoba.

Until recently, Lewis said, "most support for the Damien campaign had been confined to Ontario. With the exception of the gay press and an article in *Weekend Magazine*, there has been little interest or coverage of the case in the rest of Canada."

In desperation put forward to gays gathered in Toronto for last September's 1976 Annual Gay Conference, the Winnipeg GFE called for continuing strong political and financial support for John Damien.

The conference adopted the resolution and reaffirmed the Damien defense campaign as a priority action for the national gay movement.

"Shortly after the conference," Lewis said, "Winnipeg's GFE devoted a meeting to a discussion of how to generate political and financial support for John Damien."

"In early October, the University of Manitoba's Students' Union agreed to pay Damien a \$3000 honorarium, plus airfare, if he would speak at the university on the 15th of November. Soon after," Lewis continued, "The Mutual Friendship Society (MFS), Winnipeg's largest social club, enthusiastically offered to co-sponsor a fund-raising dinner for Damien. Further, the MFS's general membership voted to cover the expenses of the dinner as that organization's contribution to the defense of John Damien."

Lewis said the GFE "also planned to organize a demonstration at the Manitoba legislative buildings utilizing the Damien case to illustrate the need for gay civil rights protection."

"News releases announcing Damien's visit were sent to all major media outlets and a background material linking Damien's case against the government of Ontario with GFE's struggle to have the term 'sexual orientation' included in the Manitoba Human Rights Act."

"Response to the news release was encouraging, if not overwhelming. Local stations of a number of Winnipeg radio stations arranged talk shows and interviews with Damien. We were still

concerned, however, that Damien's visit and the gay rights demonstration might not receive adequate media coverage."

Damien's arrival changed that," Lewis said. "For, he brought with him a letter he had received the previous spring from the Manitoba Horse Racing Commission."

"Earlier in the year," Lewis explained, "the Manitoba Horse Racing Commission advertised in a Toronto newspaper for a racing steward. Damien qualified as an applicant for the job because he had previously been employed by the Ontario Racing Commission as a steward."

"On March 15, 1976," Lewis said, "Damien received a letter from Marvin Terhoch, Chairman of the commission's Steward Search Committee, informing him that while the committee was keeping his application on file, he was not being considered for the position of steward."

"The Manitoba Horse Racing Commission member was subsequently sent to Toronto," Lewis said, "to interview other candidates and finally hired one."

"The refusal of the commission to consider Damien's application meant that, in addition to being denied the Ontario Horse Commission for his homosexuality, Damien was also being denied employment in Manitoba for precisely the same reason."

"News releases we had prepared to announce the gay rights demonstration planned for November 15, Lewis said, 'were sent to the Manitoba Horse Racing Commission and refused to consider Damien.' And," he added, "a formal complaint of discrimination was laid with the Manitoba Human Rights Commission."

"On November 15th, in an address to 75 students and teachers at the University of Manitoba's Students' Union, John Damien told the story of his legal battle against the Ontario Human Rights Commission and the Ontario Racing Commission."

The evening a fund-raising dinner held at the Mutual Friendship Society's club room was attended by a total of 125 people.

Throughout the evening, Lewis said, "spirits were high and Damien received a strong emotional response from those present."

The following Saturday, 35 members of Winnipeg's GFE and others dressed in heavy coats and blowing snow to protest the Manitoba legislature building in what Lewis termed, "the largest gay rights demonstration ever held in Winnipeg."

Representatives of a number of organizations including GFE, The Winnipeg Gay Men's Chorus and the Revolutionary Marxist Group addressed the crowd.

"Essentially," Lewis told *The Body Politic*, "every radio, TV and press outlet in Winnipeg accounted covered the protest. The University of Manitoba's Students' Union group, the complainant filed with the Human Rights Commission and provided coverage of the subsequent demonstration. Several local radio stations carried extensive programs devoted exclusively to discussion of gay civil rights protection."

"The gist of the coverage," Lewis explained, "was that gay people obviously need specific human rights protection and that governments are failing in this responsibility in protecting us."

"Now," Lewis said, "The Manitoba Human Rights Commission is clearly on the defensive, publicly stating that while they would like to investigate cases of discrimination against gays, they are being prevented from doing so by the omission of the words 'sexual orientation' in the Human Rights Act."

"Furthermore, the commission noted they were receiving many more complaints of discrimination than had been called in the past."

"But as usual," Lewis concluded, "the government itself is still refusing all comment on this issue of great importance."

by Peter J. Stendahl □

National**New Immigration Act a victory for gays**

The federal government has tabled its new Immigration Act in the House of Commons. As reported in the last issue of *The Body Politic* (see *TB* no. 29), the new Act reflects the famous saying, "wherever there is homosocialism from immigrating into Canada and provide for security reports on homosexuals living in the country but originally from outside Canada."

"This represents the first major victory at the federal level for Canadian gay rights and it follows yet another victory and public action by groups all across the country," said David Garmasse, President of Gays of Ottawa. The legislation still has to be passed by Parliament, but it is unlikely that any changes will be made which would affect homosocialism.

"The process and background material issued by the Department of Manpower and Immigration (M&I) when the Act was tabled does not mention the change in the status of homosexual immigrants, and it appeared the Department was trying to play it down. However, M&I Minister Bud Cullen mentioned the removal of the ban on prohibition against homosexuals in two separate interviews on the CBC radio network."

The fact that the proposed new act does not discriminate specifically against gays, however, does not preclude the possibility of other provisions being selectively used against gay people. The new act still provides for the exclusion of subversives, those who admit to having committed acts of moral turpitude, and those who have committed certain crimes.

As well, the act is almost overtly racist, particularly in its implications of immigrants being selected by quota from countries where Canada decides it most wants immigrants (read: countries without well-developed political

consciousness) to be channelled to areas where population shifts are required (read: where capital needs cheap labour).

These and other controversial provisions of the proposed act are likely to spark some debate in Parliament, and so the legislation is unlikely to be adopted until the Spring.

National lesbian newsletter launched

The first issue of *Lesbian Canada L'Espresso*, the newsletter of the National Lesbian Movement, has been distributed.

Compiled by the members of APPLE (Atlantic Provincial Political Lesbians for Equality), the first issue contains news, letters and comments from lesbians across the country. It is an outgrowth of the National Lesbian Conference in Ottawa last October, where a coalition of women in regions outside Central Canada was pinpointed as an important issue.

"This newsletter is one way of keeping us all alive and in touch," says Ann Fulton of Halifax, one of its co-ordinators. "It is a necessity if we are to continue on a national basis."

The newsletter is planned for April. Submissions of all kinds are welcome. Contributions should be sent to: Ann Fulton, 44 Arlington Ave., Halifax, NS, B3N 2A1.

NGRC raises over \$6,000 for Damien

Operation 6,000 Dollars has been an unqualified success. When the mid-December deadline arrived, the project had raised a total of \$6,363.70.

Operation 6,000 Dollars was

launched by the Gay Rights Coalition in an effort to raise funds for the defence of John Damien, the homosexual racing steward who is suing the Ontario Racing Commission for unjustified dismissal. Damien was fired for being gay.

Nineteen of the 33 NGRC groups had reported contributions by the deadline date, but some of these groups are planning their own fund-raising activities. At least seven of the groups who did not report had also planned to raise funds, so the final amount will be even higher than \$6,363.70.

Gays for Equality of Winnipeg tops the list with an incredible \$1,010 raised. The group arranged for the University of Manitoba to invite Damien to speak and it centred its campaign around his appearance (see story page 4).

Gay Alliance Toward Equality in Edmonton finished a strong second with total contributions of \$883.70. Gays of Ottawa ended up in third place with \$738. The Body Politic was fourth with \$695 and the Saskatoon Gay Community Centre was fifth with \$447.

For finishing first in their categories, Gays of Ottawa, Gays for Equality (Winnipeg), Windsor Gay Unity, Gayline (Montreal) and The Body Politic have been awarded special certificates of outstanding achievement, as well as other prizes by the NGRC coordinating office.

Since there was no winner in Category "D", an additional certificate will be awarded to Gay Alliance Toward Equality (Edmonton) who, although they finished second in their category, raised more money than any other group except GFE Winnipeg.

David Garneau, who coordinated Operation 6,000 Dollars for the NGRC coordinating office, expressed great satisfaction with the results.

"We've shown that we can go out nationally and raise a large sum of money when we have to," he said. "I think it's very positive sign and I would like to congratulate those groups who worked hard to raise the money and to support John Damien in his and in our struggle against the forces that oppress us..."



University apartments off limits

Furnished one-bedroom apartments at York university have double beds. And as a result, they're off-limits to that university's gay community. The same apartments are available to heterosexual couples whether they are married or not.

According to residence Manager Jane Corbett, furnished apartments are covered by the regulation while unfurnished ones are not because all furnished apartments are equipped with double beds.

"I couldn't conceive of living in such close quarters with another woman," Ms. Corbett said. She added that she would not want to share such a small apartment with her own child.

The unpublished regulation forbidding gay students to live in furnished apartments came to light in late November 1976 when Charlene Robertson and her lover applied for a one-bedroom apartment in York's Atkinson Residence. The one-bedroom apartments are \$50.00 cheaper. The application was rejected. They were told to take a 2-bdrm.

According to Robertson, a third-year Waterloo student, Ms. Corbett told them "we have had people like you apply for this sort of thing."

Usually we tell them the same thing we have told you and they either take a two-bedroom or live off campus. I suggest you do the same."

"We were already living in a two-bedroom apartment and not using that second room," explained Robertson in a recent interview. "We had to pay him \$50 a month more to live together when a heterosexual couple, married or not, can have a one-bedroom?" she added.

The couple finally obtained an unfurnished one-bedroom. These unfurnished apartments are routinely available to both married and unmarried students. The two women decided they were satisfied with this arrangement.

The unwritten policy forbidding gay couples access to furnished one-bedrooms is, however, still in effect. In a letter to the editor of *Excelsior*, the York student newspaper, Ms. Corbett declared, "Married accommodation (furnished one-bedroom apartments) has traditionally been held for that category of students who are married or live in common-law. Other applicants are considered single."

When these events were made public in an article written by Robertson for *Breakthrough*, a York feminist magazine, reaction from the student body and university organizations was generally critical of the administration's stand.

A lead editorial in *Excelsior* deplored the situation and said that immediate action to this anti-gay policy was a "year-end must." "Ontario already has a poor track record when it comes

to gay people, of course, can not legally marry."

The proposals are widely seen as a continuation of the same anti-gay policy under a different guise. Further, the policy would now discriminate against unmarried straights.

However, the university's overall housing policies are in wide dispute and confusion, and students wishing to get accommodations privately often resort to finding dry premises in the accommodation they want. Gay couples, for example, live together in many apartments granted to one of the couple on the understanding that s/he would be living with someone of the opposite sex, who has agreed to sign as cohabitant. The university has little control over who occupies the apartments contracted for.

Gay Alliance at York, Harbinger Community Services (a campus student clinic and information centre), York Women's Center and York Lesbian Drop-In have jointly formed an 8-person Task Force. This new independent organization's sole job will be to force a change in university policies.

There are 28,000 students at York, a university located in the north-west of Metro Toronto.

by Gerald Hannon □

Lesbian group gets home

The Lesbian Organization of Toronto (LOOT) has found a permanent home. It is joined at the new location by two other women's collectives from the city.

The new Toronto Women's Centre, which also contains *The Other Woman*, the feminist newspaper, and The 3 of Cups, a popular coffee house for women, is located in a large house at 342 Jarvis Street.

LOOT, formed in the wake of the National Lesbian Conference in Ottawa last October, is considering a number of activities for the future: a drop-in centre, a political action committee, a counseling group for lesbians in crisis, and a music library.

The group is holding an organizing meeting in the centre on Sunday, February 5, at 6 p.m. "This is an important meeting," said one of the organizers. "Women should make a real effort to attend."

The 3 of Cups has an informal "housewarming" coffeehouse on January 29th. For further information call 957-2882.

A general open house for the centre is being planned for March.

Sex ed discussed

On November 25 the Gay Alliance Toward Equality held a forum on sex education and homosexuality in secondary schools. The event attracted 60 people, including representatives of various educational authorities.

A satiric sketch on the sex education curriculum and the view it gives of gay people was presented followed by accounts of personal experiences by a few high school students (see Dykes, page 12). These will be presented again at a health teachers conference and to a class at Ontario College of Education.

Those present voted to oppose discrimination against gay teachers because of their sexual orientation. Bob Spencer, a Ward 5 School Trustee who attended the forum, noted that Ontario's Curriculum Committee and the Curriculum Review Committees of the Board of Trustees, one of the few educational bodies where citizen input is possible,

This activity conforms to the current CGRO policy of promoting positive sex education in schools. GATE member Chris Bearcliff commented, "We want to work against the necessity for gay people to re-educate themselves after family and school have got through with us."

by David Gibson □

Montreal

Police continue bar raids

Montreal gays are awaiting the outcome of a court case which could affect law enforcement strategy for a good many years. In January, an appeal against the conviction of the manager of the Aquarius Sauna for running a bawdy house was heard, with the verdict expected in late February. The charge arose from a police raid on Feb. 4, 1975.

A series of other trials has been postponed pending the outcome of this Aquarius appeal. These cases involve five other saunas, facing similar bawdy house charges laid during the pre-Olympic cleanup in January and May, 1976.

Meanwhile, almost all Montreal saunas are closed, and will probably remain that way unless the original conviction is overturned.

In addition, precedents may be set in the definitions of private and public places, which have always been key to the prosecution of so-called sex crimes.

With sauna harassment at a temporary or permanent dead end, the police have continued their erratic raids on bars. Even though repression did not end with the Olympics, it has had little effect on the popularity of bar going.

Most of the popular bars were raided during October, for alleged 'over-crowding.' At the same time, 15 men were arrested, allegedly for washroom activities. In November, during the Thanksgiving weekend, there was a spectacular raid on the Limelite Disco, involving at least nine squad cars which completely blocked Stanley Street. In this instance, patrons had their tickets checked. During the Christmas rush, police shadowed couples, especially Place Bonaventure, where increased surveillance forced the hustlers.

by John Blacklock □

Thugs terrorize park

Gangs of young thugs have stepped up attacks on gay men who visit on late-night strolls in Lafontaine Park, a popular cruising spot for gay men.

One verified case of aggression against gays reported to the Association pour les Droits des Gais de Québec (ADGO), the majority occurs in Lafontaine Park. Only two of these incidents were reported to the police, who responded by increasing their surveillance of the park.

Tom Green, vice-president of ADGO, was among the victims. He was attacked and robbed at knife-point.

To alert the gay community to the situation, ADGO published a full-page article in the French language bi-weekly *Le Gay Montréal*. It urged gays to avoid the park, and requested victims of violence to file complaints with the police and to contact the association.

by Stuart Russell □

Ottawa

Gay candidate defeated

Ian Maclellan has been defeated in his bid for a seat on Ottawa's Board of Education.

Maclellan, an open gay and a member of Gays of Ottawa, finished 11th among 12 candidates in the race for six trustee positions on the western sector of the board in municipal elections held across Ontario last December.

The poll showed about 4,000 votes out of a total of more than 10,000 for the candidate who finished in sixth spot. Maclellan, who ran on a platform

calling for core curriculum, more French-language immersion courses, teachers' right to strike and compensation for sex workers, including an end to stereotyping, attributed his defeat to "not being well known enough." He also said, "It was a non-issue campaign; people who spoke to the issues got wiped."

Maclellan did not campaign actively in the gay community and he did not raise gay issues during the campaign. The subject of homosexuality came up at only one all-candidates meeting when it was raised by a member of Gays of Ottawa.

Child custody case settled

The Ottawa child custody case involving a lesbian mother has been settled out of court.

The settlement comes prior to the divorce trial where the custody of the couple's one child was to have been decided. Interim custody had been granted to the father because the judge felt that the mother's relationship was not natural.

The mother is living with another woman.

The divorce trial will proceed, but the out-of-court settlement means that the custody question won't be brought up at the trial.

The settlement provides for joint custody of the child, with each parent having a say in important decisions affecting the child's future and with the mother taking care of the child for specified periods during the year.

The lesbian mother involved in the case is very happy with the arrangement.

The out-of-court settlement does not constitute a legal precedent and therefore has little effect on the gay movement's continuing struggle against the denial of custody to gay parents because of their sexual orientation.

Some of the money raised by Gays of Ottawa's Equal Rights for Lesbians Fund may go to help pay legal costs incurred by the lesbian mother. The group has tentative plans to continue the fund, in conjunction with other groups, and to apply it to other cases as they arise and to other methods of fighting the child custody struggle.

by David Garmase □

Le Droit backs down

Pressure by Gays of Ottawa/Gais de l'Outaouais (GO) has reversed a discriminatory policy at *Le Droit*, a local newspaper and the largest circulation French-language daily in North America, outside of Quebec.

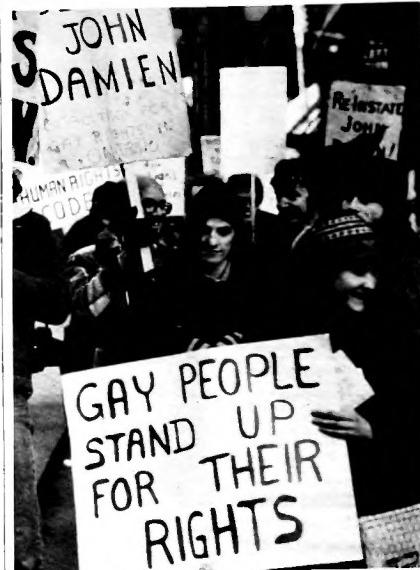
For six months, *Le Droit* had been systematically refusing to publish free classified advertisements submitted by GO for its daily current events listing, *'Le Carrefour'*, even though the paper had previously given GO's announcements.

After a number of letters to staff at *Le Droit*, GO wrote a letter to the editor on International Human Rights Day, Sept. 10, 1976, listing *Le Droit*'s behaviour among current examples of anti-gay discrimination.

The newspaper replied the letter and also printed a reply saying that the non-publication of GO's announcements had been due to a misunderstanding and that the paper had no objection to publishing "with pleasure and at no cost." *Le Droit* also accepted the blame for not notifying GO of its willingness to publish the group's announcements.

In a separate letter to several members of GO, *Le Droit* editor and director general, Marcelle Léveillé, said that the newspaper has never had and does not intend to have a discrimination policy against groups like Gays of Ottawa.

by David Garmase □



GATE Toronto activists protest exclusion of protection for gays from Human Rights Act. □

Toronto

Demo surprises shoppers

On Saturday, December 11 fifty gay activists picketed the regional Federal Ministry of Justice offices in downtown Toronto, to protest the exclusion of protection for gays under the federal Human Rights Act as defined by the House of Commons in December.

The day preceding the demonstration two Gay Alliance Toward Equality (GATE) members, CGRO co-ordinator Tom Warner and chairperson of the Committee to Defend John Damien, Terry Phillips, had a meeting with a representative of the Ministry of Justice. The meeting was very successful since the bureaucrat assigned to meet with them didn't seem to know anything about the Human Rights Legislation and eventually told them to go to Queen's Park as human rights was a provincial matter.

The protest, organized by the Toronto Gay Alliance Toward Equality, had an innovative touch. After

picketing at the corner of Bay and King for approximately forty-five minutes, the demonstrators moved to the major shopping corner of Yonge and Queen Streets. The show of support was greater than either the Eaton's Christmas windows or the Salvation Army Band's rendition of 'The First Noel.'

The demonstration continued up Yonge Street to the next major street, Dundas, before returning to the busy City Hall Square. A short speech was delivered by GATE press officer Brian Messier.

The media coverage was poor with only a few local radio stations reporting the event. However, hundreds of leaflets were distributed to the Saturday crowds explaining the reason for the demonstration and citing the case of John Damien as a model argument in favour of legislated human rights for gays.

by Dan Steinlein □

Vancouver

Writer gets grant

David Watmough, well-known gay writer and performer, has been awarded a special grant from the Canada Council for \$7500.

Watmough won among 15 visual artists and writers from the latest competition who received grants totalling \$208,884. Eight of the winners are writers, four are sculptors, and three are painters.

The grants are given periodically to professional artists and writers who have made a significant contribution to their field over a number of years and enable them to pursue special studies or projects.

Watmough is the author of the recent collection of short stories, *Love and the Waiting Game*, about growing up gay in Cornwall, England. He also edited a special issue (Oct. 1976) of the Canadian Theatre Review on Homosexuality and the Theatre.

Bath chain expansion hits snag at city hall

A steady and sound outlet proposed for a Hamilton Street warehouse by the Club Baths of Canada chain, has encountered opposition at Vancouver City Hall.

The health club development was deferred until the new year when a new city council took office. A City Staff report says that the baths are likely to be located in a conflict between homosexuals. Counsel for the Club Baths says the 61 cubicles in question would simply be changing rooms.

The owner of the building, Fred Kranz, accused the city staff of a "homophobic reaction." He said the building is intended as a gay club for use by anyone and "if you think this is evil, then evil is in the eyes of the beholder."

from Vancouver Province □

NEWS

National

Gay rights a "fad issue": NDP leader

The NDP should stop supporting "fad issues" like gay marriage according to the party's federal leader.

Ed Broadbent, federal NDP leader, was quoted in the November 29 issue of Maclean's Magazine as saying that support for minority issues was not necessarily part of the federal party platform. He said that the party, in an effort to become more palatable to the electorate, should not be supporting every issue or minority concern that comes along, whether it's the homosexual minority or whatever."

These statements are contrary to the position of the Ontario NDP which adopted a resolution at its last convention calling for the inclusion of the term "sexual orientation" in the Ontario Human Rights Code.

by David Gibson □

Basford adamant on exclusion of sexual orientation

Justice Minister Basford still refuses to include sexual orientation in the Canadian Human Rights Act, citing the excuse mentioned by his predecessor, Otto Lang, in 1975 when the act was first introduced. Both say government wants the commission to work only in areas where there are already precedents in provincial human rights codes.

When the federal government introduced the proposed act in November, it did not include any protection for gays despite representations from the gay movement and non-gay groups (see *TBP* no. 29).

(The report in the last issue of *The Body Politic* that the category "physical handicap" in the proposed act, is not found in provincial codes, was incorrect. The category, which is, in fact, found in three provincial human rights codes, all in the Maritimes.)

However, the Act does break new ground in several areas, notably by including "conviction for an offence for which a pardon has been granted" among the prohibited categories of discrimination. The coordinating office of the National Gay Rights Council (NGRC) has verified with all ten provincial human rights commissions that this category is not included in their codes.

The provisions in the proposed Act on access to personal information files are also new measures. Thus, Basford's excuse does not stand up, but the government has been unsuccessful in its efforts to confront him publicly on the issue.

The form-letter replies from Basford to the movement's letters — and, in most cases, the total lack of response — indicate that the Minister never seriously considered representations calling for the inclusion of sexual orientation. The letters simply reprinted or reworded what had been sent to NGRC a year-and-a-half ago without even bothering to update the list of prohibited categories which were altered by Basford when he tabled the legislation a second time.

There are other aspects of the legislation which the movement will likely find objectionable.

- There is a complete lack of penalties and consequences, even if the Commission were to find discrimination. There appears to be no way for it to force the offending party to mend its ways;
- On the surface, the provisions calling for the right of private citizens to have access to personal information files kept on them appear very sound, but the proposed act is full of loopholes allowing companies to offer the right to access to certain files and placing "security" files beyond the scope of the legislation.

The legislation has received first reading. After debate on second reading, perhaps early this year, it will go to the Justice Committee for study, where NGRC's own legal office expects to present its presentation.

In addition to the support on this issue from MP Lorne Nystrom (see *TBP* no. 29), NGRC has received positive letters from two other NDP MP's — party leader Ed Broadbent and veteran Stanley Knowles.

Basford responded that he had written Basford to ask him to include sexual orientation in the Act. Knowles wrote Gays for Equality (Winnipeg). "I hope we can persuade the government to see that this is done."

This support makes it more likely that the NDP would agree to move an amendment to the proposed legislation before the Justice Committee.

In order for the amendment to pass,

however, all Liberal MP's on the Committee would probably have to be persuaded to support it, since they are in the majority and usually vote as a bloc.

by David Germaise □

Your turn!



The last chance for getting sexual orientation included in the Human Rights Act is for groups and individuals to write to members of the Justice Committee. We suggest the Chairperson, Liberal MP Mark McGuigan (Windsor/Walkerville) or Stuart Leggett, NDP member for New Westminster. No postage is required.

- Mark MacGuigan, MP
Chairperson, Justice Committee
House of Commons
Ottawa, Ontario K1A 0A6
- Stuart Leggett, MP
House of Commons
Ottawa, Ont. K1A 0A6

St John's

CHAN narrowly escapes folding

Newfoundland gays rallied at the last moment to save its official organization, the Canadian Homophile Association of Newfoundland (CHAN) from going under.

At its annual election in late November last year, the organization's members left three executive positions unfilled. The gays of St. John's generally felt that this signified the end of the organized gay movement here. The number of people attending the CHAN meetings had been decreasing steadily over the last half year and the vacant executive was considered the coping graces.

But in an abrupt about-face at their January meeting, CHAN members reaffirmed their determination to have an active, organized gay movement by filling the three executive positions which had been vacant for two months. CHAN's new president called for a concerted effort by all members to make the organization a viable one. Gay men in St. John's also came together to successfully overcome a financial crisis. The Sea Breeze is virtually the only night spot frequented by gays in the city and its manager, Dick Wade, has been giving patrons a hard time lately. But despite his statement, "there shall be no waltzing between males in this club at any time" the waltzing goes on without interference and the club continues to be the most popular gay night spot in town.

— by Wish Leonard □

Special people have special requirements. We understand that — and our travel consultants can advise you on the how's, where's and when's in a friendly, open manner.

Special groups to San Juan and Miami Beach/Fort Lauderdale.
Call us for details.

CALL 921-1101

205 WELLESLEY ST. E. - TORONTO.

TRAVEL

TRAVEL WITH "YOU" IN MIND.

Bookings will include an up-to-date listing of selected bars and clubs.

MOROCCO SPAIN HUNGARY GREECE
DENMARK SWITZERLAND
ITALY ISRAEL
LUNCHES DINNER'S DADS
Beggars Banquet
INTERNATIONAL VEGETARIAN RESTAURANT
RECIPES INDIA RUSSIA SWITZERLAND
325 QUEEN STW TORONTO
(BETW UNIVERSITY & SPADINA)
TEL: 366-4747
NON LIVE JAZZ & BRUNCH SUNDAYS

The Book Nook

2481 Yonge Street (at Castlefield) In Toronto

We sell:
Mandate \$1.75
Blueboy \$2.00
Advocate ... \$.75
Body Politic \$.50

Open 8 am - 7 pm

Come - Browse

Mail orders are now being accepted. Send off-town customers. Prices as listed above. Add \$1 for postage. Prompt delivery assured.

In Montreal, stay at the

Bristol Inn

1657 St Denis (514) 845-4324

from \$6 to \$10 per person/double

GREAT TOURIST ACCOMMODATION

We are a small personal European-style inn with a variety of comfortable accommodations to offer you in a warm and friendly atmosphere.

Great tourist lodging at the heart of Montreal's left bank, next to the Berri-de-Montigny subway station and just five minutes from downtown.

Get that frustration out in our new wet steam room.

Allow those tired muscles to relax in our new luxurious whirlpool

You can remove those extra pounds in our new exercise room

The Club Toronto

Private men's club with a new low admission price

231 Mutual Street, Toronto
Telephone (416) 366-2859



Saskatoon

Rights association, NDP women support gay demand

At its annual conference in Saskatoon last November, the Saskatchewan Association for Human Rights (SAHR) passed a resolution calling on the provincial government to include sexual orientation in its human rights legislation.

Its members agreed to lead a public demonstration in efforts to achieve that end.

The government of Saskatchewan is planning to make changes in the human rights legislation during the current session of legislature. The government has indicated it does not intend to add sexual orientation to the list of characteristics who will be protected from discrimination.

The resolution passed by the SAHR was presented to the association by the Saskatchewan NDP women. The resolution says that since SAHR has already indicated its general stand to the Attorney General of this province, and since the Attorney General has indicated sexual orientation will not be included in the upcoming human rights legislation, "be it resolved at the time of the introduction of that legislation, the SAHR will demonstrate in a week of protest on the grounds of sexual orientation by leading a demonstration and that the SAHR use all its resources at its disposal to change the legislation." The resolution passed overwhelmingly.

The SAHR's resolution coincides with the campaign mounted by the Gay Community Centre of Saskatoon to have protection extended to gay people in human rights legislation.

by Doug Hellquist □

Anniversary celebrations planned

Plans are underway for the fifth anniversary celebrations of the Gay Community Centre of Saskatoon. The week of February 6 to 12 has been set aside for activities such as dances, coffeehouses, open houses, and a reunion.

Although initial planning for the centre began in 1971, the centre's first board took office in early 1972 with the first public function being a dance on February 11, 1972.

The centre is active in providing a number of services and activities to the gay community in Saskatoon and the surrounding areas. During the five intervening years it has grown to the point where it now serves over a thousand people.

The centre extends an invitation to all past members and new friends to visit with them during their anniversary celebrations.

by Doug Hellquist □

Halifax

University papers call national CBC boycott

The Canadian University Press (CUP) has approved a national boycott of CBC advertising to protest anti-gay discrimination by the publicly-owned corporation.

The boycott, adopted at CUP's annual conference in Vancouver last December, is the direct result of the intervention of the Halifax radio station, CDOI, to carry service announcements for the Gay Alliance for Equality (GAE) in that city.

The motion to boycott was presented by the nine Atlantic Region newspapers which had voted unanimously at a regional conference

in November to support the boycott initiated by the *Dalhousie Gazette*.

"The boycott has been called to focus public pressure on the CBC so that they may implement a ban on CBC advertising to gay", said an Atlantic delegate. CUP represents seven daily newspapers serving 350,000 students in universities and community colleges across Canada.

"Since discrimination of any kind is against our principles, the only moral decision we can make is to support the boycott of CBC Radio advertising", said CUP's president-elect, Sue Johnson.

CBC has said that it will initiate a comprehensive policy study on public service announcements from gay organisations. This decision is the result of an intervention to CUP's application for licence renewal which GAE filed with the Canadian Radio and Television Commission (CRTC). The CBC has responded by naming a date by which the policy decision will be announced.

The GAE has received a letter from the Honourable Allan J. MacEachen, President of the Senate and Minister of the House Leader, stating that he has "taken up the matter" with President Al Johnson of the CBC.

by Robin Metcalf □

Fredericton

Accused murderer crown appeals

Three months to the day after 29-year-old Curtis MacCartney, a gay hair stylist, was brutally beaten and stabbed, the man charged with his death was acquitted.

On January 22, a jury of eight men and four women deliberated for only three-and-a-half hours before returning with a verdict of not guilty for Edmund R. Hopper, 26, who was charged with second-degree murder after MacCartney's body was found in a downtown apartment on August 24.

However, the office of the Crown Prosecutor has filed notice that it intends to appeal the acquittal.

In an interview, Crown Prosecutor Manu Patel said he was disappointed when the jury returned a verdict of not guilty.

"I tell 'em we had prepared a good case," he said, "but the jury didn't."

Because the matter is still *sub judice*, Patel was reluctant to discuss any aspects of the appeal. He did, however, say that the appeal would be based on the charge that the trial at the end of the trial by the presiding judge, Justice Ronald Stevenson.

During the week-long trial, Patel reconstructed the events of the fatal night through the testimony of several witnesses.

MacCartney spent the evening of Saturday, August 21, drinking at Le Siesta, a members-only club in the working-class suburb of Nashawasgis. Around 1 am he left and shared a cab with the accused back to town.

Cab driver Wayne Savage testified that MacCartney invited Hopper back to his residence where he had beer and marijuanna.

In statements given to the police on August 27, Hopper admitted going with the deceased to his apartment where MacCartney made sexual advances which were resisted. MacCartney became agitated and threatened Hopper with a knife.

The accused claimed that he disarmed MacCartney and beat him before leaving the apartment, although later that same night, he admitted to another man, Detective Debbie Stewart, that he might have killed a man.

Debbie Stewart, charged as an accessory after the fact, testified that when he accompanied Hopper to a Waterloo Row apartment early on the morning of August 22 to obtain a case of beer, he saw someone lying on the floor who looked to be in "bed shape". Without

attempting to help MacCartney, they took the beer to the home of Debbie Stewart where they continued drinking until 2 am.

MacCartney's body was discovered by a co-worker the following Tuesday. Hopper went to the police on Friday. Defence lawyers Douglas Smith and Billisford claimed that Hopper, exceedingly drunk and stoned, was antecedent home by the deceased, an obnoxious homosexual. He was propositioned and threatened. In fear of his life, he disarmed MacCartney, roughed him up, and left him there.

The defence team suggested that some time after Hopper left the apartment, but before he returned with Sivert, an unknown person entered MacCartney's apartment, stabbed him four times in the chest, slashed his throat, and robbed him.

The case for the defence was reinforced by remarks of Justice Stevenson and deemed plausible by the jury who returned a verdict of not guilty, a verdict which did little to aid the paranoid MacCartney.

As MacCartney was the second with homophbic overtones in this area in less than four years.

In September 1973, Carmen R. Smith was sent to trial for the shooting of L. Edward Dargavel. That defence argued that it was the accused who had acted in self-defence. Smith claimed Dargavel had sexually assaulted him after getting him drunk on beer. Smith was sentenced to two years in jail which was later increased on appeal to five years.

by Keith Sly □

Windsor

Alderpersons support gay rights

Two members of the newly-elected city council have pledged their support for a gay rights resolution banning discrimination against city employees. Their statements came in response of a survey by Windsor City Unity of all the candidates in the fall election.

The survey and a follow-up press release took the municipal politicians and media by surprise. For many it was their first confrontation with gay liberation, indicating the growing strength of the gay community.

Of over thirty candidates most refused to comment, six endorsed gay rights and one re-elected alderman, Ron Wagenberg, opposed the em-

ployment of gays in city jobs where there was no specific job description. Wagenberg is a professor of political science at the University of Windsor.

Shirley Campbell, another successful incumbent, called for the inclusion of several ordinances in the Human Rights Code and promised whatever help she could provide to the campaign. Henry Shanfield, a newcomer to the council, also promised support although he would only make that public after the election.

In the near future Gay Unity plans to approach the council requesting the passage of a gay rights resolution similar to those adopted by the Toronto and Ottawa councils. The support of three more council members is needed.

by Jim Monk □

Ontario

Damien visits Peterborough

A visit by John Damien to Peterborough has helped to increase the profile of the gay organization in this city.

Damien spoke at Trent University on Homosexuality and Their Right to Work, on December 7, 1976. The forum was sponsored by the Trent Homophile Association.

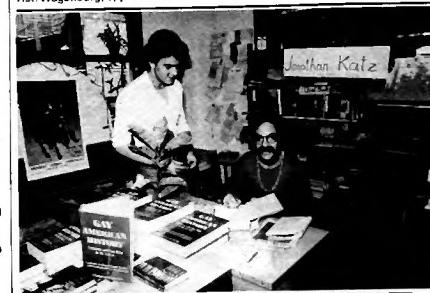
Addressing about 80 people, Damien outlined his career which began as a jockey and ended as a racing steward with the Ontario Racing Commission which fired him because he is a homosexual.

The audience, both gay and non-gay, participated in an informal discussion which was moderated by Billie of GATE Toronto and Terry Phillips, chairperson for the Committee to Defend John Damien, were on hand to answer questions.

"Feedback from students, professors, and members of the community and the discussion was surprisingly positive," reported Jenny Baumach, chairperson for the forum. "We expected some opposition after many of our posters advertising the campaign were burned. The Student Council of Trent University and both campus newspaper editors have encouraged us with their support and helped sponsor us with this forum."

Extensive coverage was given to Damien, who was interviewed by The Peterborough Examiner and CHEX Radio.

by Laurence Lobo □



Author Jonathan Katz was in Toronto recently on a promotional tour to launch his new book *Gay American History*. On the left appearing here was at a book-signing at Dundas Day Books. He also participated in several radio and TV interviews, including one with local CITY-TV personality Morton Shulman, who astonished viewers with his hostility. Photo: Gerald Henon

Gay American History
Jonathan Katz's great new book.
Available by mail from *The Body Politic*

For more information see page 19.

Hamilton**Steelworkers support gay rights**

Local 1005 of the United Steel Workers of America has voted to affirm support for the Ontario NDP's position on gay civil rights.

In a city whose "hard hat" image and mentality are notorious, this public statement of support is a significant breakthrough.

by Shane Due Hee □

Gays donate film

The McMaster Homophile Association (MHA) will soon present a free copy of the film *The Invisible Minority* to the Public Library of Hamilton and also to the Sexual Education Centre of McMaster University.

The Sexual Education Centre has no money dealing with homosexuality and the city's public library has only the notorious CBS feature *The Homosexuals* which was made in the mid sixties.

To further publicize the MHA decided to donate what it felt to be suitable material.

by Shane Due Hee □

Toronto**GATE banned**

"Like being shot for jaywalking" is how one GATE member described it. She was referring to the Church Street Community Centre's action in banning GATE's use of the Centre for six months.

The ban came from the Centre's executive director Doug Finbow after an audience towards the end of November 1976 at GATE Dance. On that occasion caretaker Mark Rubenstein, peremptorily demanded an earlier closing time for the bar than GATE, which had rented the Centre for its monthly dances since last July, excepted.

When GATE leadership did not accede to what one member later described as Rubenstein's "belligerent demands," the caretaker telephoned a member of the Board of Directors, Bill Coppus. Coppus, according to a story in the GATE newsletter *Gay Rising*, is known to have hostile feelings toward gay people¹ and to oppose the Board's decision of last summer to allow GATE to rent the Centre.

Without much warning to GATE officers in charge, Coppus entered the dance hall at 12:40, turned up the lights, and shouted that after 1:00 people would be there illegally. With cleanup well underway at about five minutes past one, Coppus summoned the police to evict GATE. Three cruisers of uniformed police quickly appeared on the scene, but finding no violation of the law left almost as quickly.

The Centre, which opened in October 1975, is owned by the City of Toronto. Its purpose is to serve the needs of the community in an area enclosed by Sherbourne, Gerrard, York, and Bloor streets — an area containing the core of Toronto's gay residential and entertainment district. All of the Centre's \$300,000 annual operating budget comes from the city.

GATE president Brian Mossop has indicated that there was an original misunderstanding about the time to vacate the building. Previous dances have ended at about 2:00, in part because John Argue, a GATE member who is president of the Centre's Board of Directors, has been present to close the Centre personally. With Argue out of town on this occasion, GATE agreed to be out earlier than usual, but did not share Finbow's understanding that

Ottawa**Local MP vetoes grant**

Gays of Ottawa (GO) has been refused a \$950 educational grant under the Department of Secretary of State Group Understanding and Human Rights program.

The grant had been approved by Secretary of State officials, but was vetoed by local Liberal MP Hugh Poulin in whose Ottawa-Centre riding GO's offices are located.

In a letter to then GO President Denis LeBlanc, Poulin wrote: "I am in the view of the Secretary of Parliament, Hugh Poulin, in whose constituency your offices are located, that this program of community education and information dissemination is not a priority in his riding."

It is not common knowledge that Members of Parliament have the right to veto grants. It appears that only Liberal MPs have this privilege, making it one of the most blatant examples of government patronage.

However, very few grants are ever turned down by MPs. Once they clear the bureaucracy at Secretary of State, they are usually considered worthwhile projects.

by Shane Due Hee □

GO was going to use the money to improve its educational resource material for use in public seminars and meetings with community groups.

The size of the grant, \$950, represented only 10 percent of one portion of the Department's \$950,000 1976-77 budget for the Group Understanding and Human Rights program.

by David Garmale □

Ontario**Rights code demand gains wide support**

During the past eight months over 40 organizations have submitted to the Ontario Human Rights Commission recommending inclusion of the term sexual orientation in the Human Rights Code.

The commission is conducting a total review of the code and its areas of jurisdiction which will culminate in a report to the provincial legislature in late 1978.

Among the briefs were submissions made by the following gay organizations: *The Body Politic*, McMaster Homophile Association, Gay Academic Union, Homophile Association of London Ontario, Guelph Gay Equality, The Committee to Defend John Daniell, Gays of Ottawa, Toronto Gay Alliance Towards Equality and the Coalition for Gay Rights in Ontario.

A number of human rights organizations from around the province also submitted briefs, as well as women's centres in Toronto, Ottawa and Sault Ste. Marie, the South Asians for Equality and the Native Women's Centre in Sudbury. Most of the briefs came from the London and District Labour Council, the Canadian Labour Congress and the Canadian Association of University Teachers.

Revision of the code to include protection of gay has been a major demand of the gay movement for over three years.

by David Gibson □

Australia**Tribunal held on discrimination**

On November 27 1976, the Campaign Against Moral Persecution (CAMP) organized a Tribunal on Homosexuals and Discrimination, in Sydney.

The Tribunal was based on the Stockholm tribunals on atrocities in Vietnam. The idea was to have leading community figures act as a panel before which members of the gay community would present evidence of discrimination. Through this means the CAMP hoped to receive publicity in the media and thus effect a change in people's attitudes.

The tribunals were Dr Jim Cairns, Labor Party MP and former Deputy Prime Minister Barry Egan, secretary of the NSW branch of the Australian Labor Party, Senator Jim Cairns, Labor Senator in the national parliament, and Bridget Gillings, vice-president of the NSW Council of Social Services.

The tribunal was not well attended by the homosexual movement. Only about 100 people filled the large auditorium. Evidence was given to the panel by witnesses and through written submissions, covering churches, state governments, the media, and the family.

On Sunday November 26 the panel handed down their report. As expected it was liberal. They stated that "the pursuit of maximum individual freedom of belief, expression, action and life-style consistent with the freedom of others (was) an intrinsically desirable goal."

They recommended the enactment of a Human Rights Bill at the national and state levels which would include

the elimination of all forms of discrimination on the grounds of sexual orientation, gender, race and/or origin or repeat of existing laws so that sexuality in all forms is eliminated and only violence and undue influence remains an offense.

They also recommended that all references in material on sexuality being used in educational institutions with a世俗或atheist perspective should be eliminated. Practitioners of alternative life styles should, they urged, be brought to the teaching of courses in "personal development" in schools.

by Craig Johnston □



photo: The Varsity

Campus engineer comes out

When Clarence Barnes decided to come out on the job, he helped start a gay pride press. In a two-page spread, in fact, Barnes, 43, is an instructor in the department of chemical engineering at the University of Toronto. On December 1, the *Varsity*, the campus newspaper, ran a large article surveying the experiences of "out" lesbians and gay men on campus. It featured excerpts from interviews with a number of undergraduate, graduate students, and staff members.

The most extensive interview was with Barnes. He discussed his decision to come out, the particular problems of being gay in the "macho" field of engineering, and Canadian urban gay life in the sixties. He gave as his main reason for coming out his desire "to drop the mask and be honest about who I am."

"I want to stop people from assuming that I'm heterosexual," he said. "It's dishonest. I'm not straight and I shouldn't pretend that I am. Also, it's a relief to talk about being gay."

This was the first time Barnes had ever identified himself publicly as gay, and he was surprised most of his students and colleagues. But he got one surprise from the students: a mostly negative reaction. "There's been mostly a resounding silence," he reported a month later. The only breaks in the silence occurred when several students, one colleague, and a letter from someone he didn't know all volunteered positive support.

Barnes reports a sense of personal liberation from the experience. "I'm glad I did it," he said. "I'd do it again."

by Michael Lynch □

Eat it!



A Southern cook
that cooks and prepares
dishes in your kitchen.
Call 9 am - 5 pm
Toronto 463-4517

Eat it!



RK travel inc.

For expert travel advice
call us at

622-7777

(BOB OR RICHARD)

WORLDWIDE TRAVEL ARRANGEMENTS
ASK US ABOUT OUR SPECIAL INTEREST PACKAGES
ONT LICENCE: 129998

Sex is not enough

Buy a pet
and a plant too at

Vertebrates 5 and plants 2

Tropical fish, reptiles, small mammals
and birds.

Tropical house plants, pots, soil, and
jardinieres.

1561 Bayview Ave. (near Millwood)
Toronto (416) 484-8885



Jewellery Gems & Things

DIVISION OF ARTISTRY MANAGEMENT LIMITED

9A Gloucester Street
Toronto, Ontario, Canada M4Y 1L8
(416) 964 1990

• APPRAISALS • ESTATES BOUGHT • REPAIRS •

Dr. John W. Gropp Optometrist

has opened a vision practice at

219 Carlton Street

and is accepting new patients at this time

Office hours: Tuesday to Friday 10 am to 7 pm
For appointment or inquiries please telephone:

967-1494

FLAUNTING IT

Death by Good Manners

Along with a man from the Ontario Human Rights Commission, two representatives from GATE Toronto addressed a session of the community college course, Sociology 1000, at the college. The OHRC rep, what you might call a Thoroughly Decent sort of person, wouldn't hurt a fly, probably years to do a certain amount of Good in his lifetime, but These Things Take Time, said the man who seemed like a lunatic. "You guys will have to keep getting knocked down, again and again, and you'll have to keep picking yourself up, it's the only way." It may be the most honest thing I've heard from the OHRC, but it occurred to me that this man, who probably hasn't been knocked down in his life, is either in a single one of the infinite ways it can be done, yet here he was, chatting about it over coffee. Sadly, it occurred to me only later that it would have been the perfect time to acquaint him intimately with my preference, ie. to have sex. But naked violence, oh dear, and good manners. How unreasonable, unfair, unCanadian, ungay to get angry at such a Thoroughly Decent person, doing his best in, God knows, a difficult situation.

Last year we protested the broadcast of a program on educational television, a truly repugnant view of gay people. We were assured by letter from the Man At The Top — they say it pays to go directly to him — that the videotape had been removed from their system forever. But it was reinserted. Very soon after, when we didn't screen it before we aired it, etc.etc...never again, blah blah blah. We asked for and were granted a meeting with the Director of Adult Programming. Very nice, very cooperative, very interesting, it was so agreeable, very interesting, when we asked him if he could be consulted in future about programs about us before they were screened, before even produced or purchased (apologizing after you've shit on someone is tactful but there is a better way), yes, well, "we're educators, we are not...". He was asked to do his job (to be present a balanced view). "Balanced view" for those who aren't familiar, is a shrewd invention: in general it means the view of whoever owns the outlet, in this case the Ontario government; in our particular case it means at best making sure that you don't look bad, don't appear too happy/stable/strong because then you're setting it. If you show a happy/stable/strong lesbian or gay man, then you also have to show an unhappy/unstable/weak one, or an Expert, which is worth at least two of us. That's an intricate system.

Each time we attended the meeting uncomfortable. It had been so polite. They destroyed that nasty tape, he agreed finally to consult us in future. A breakthrough. But he had also said that nothing was really going to change, and if it did it certainly wouldn't be because of us. So we came from us, and said a few words, nothing is ever said by such people in so few or such clear words. Each of us felt we had all been far, far too polite. These people, after all, had lied to us (nothing is ever aired without being screened), had done and would likely continue to do considerable damage to us, and still had the gall to say to us this buttery official "Fuck you!" But he was so nice to us, he never actually insulted us, and You Don't Get Anywhere By Bad Manners.

Since then we've discovered the same tape was broadcast two years earlier, a similar protest made, the same response and the same promise returned that the tape had been erased. Forever.

Psychiatrists are particularly skilled

at this kind of oily deception, they take courses in it. We heard about sterilization, about sexual capital on sexual identity and Sexual Preference. Something you might assume, of interest to us. We called one of The Men At The Top to get permission to send a representative. Talk about oil sticks, this man was a pro. Oh this is just a party, remember, remember, recall, whatever, calling it if it's a get-together, nothing will be decided. Trust me. Believe me. You'd find it awfully boring, a lot of shoptalk. Gay psychiatrists? Who know? we don't ask our people how much we don't understand them, what an idiot. Aversion therapy? No one does it here anymore. Oh well, possibly one or two of the old guard but you know...so on and so on. Again the feeling, always afterwards, of an opportunity lost, a confrontation avoided, the advancement of nothing but good, good goddamn manners.

The Canadian Churchman, the Anglican newspaper, published a number of surprisingly positive features on gay people in its October issue. A warden goes to the church and finds it has painted a quarter of a page in *The Montreal Gazette* to vent his rage against this appalling "moral bankruptcy" this "rot". He trotted out all the standard shit — perverted use of the word "gay" by "deeply unhappy human beings", "breaking a fundamental law of nature and of God", a plain old faggot. To a young man who was training for the priesthood picking up "an innocent teenage boy on the street, took him to his room and committed homosexual acts with him. The boy subsequently required extensive psychiatric treatment. The son of school is trying with difficulty to rebuild his life." Reading this enrages me, because between these poisonous lines lurks another utterly different story. Two men meet, share sex, one is then punished by himself or by others — loving Christians — for his sins, for his perversity. They wrack him until he freezes, sexuality, soul and mind, I've demanded equal space to answer this venomous warden in *The Gazette*, it remains to be seen whether they will consider the idea profitable, logical, logical, from this and many other attacks on it. It isn't enough.

Similarly, as reported in *TGP* 29, a local TV station and a very local newspaper carried rabidly anti-gay hate messages from David Scott-Atkinson, local bigot and tool. The stories presented as uninformed, flushed and apologetic, never again, etc. What heho, of course it will happen again. The paper said something fatuous and convenient about freedom of speech. *The Body Politic* article suggested writing the creep himself and the outlets that carry his perversions. Nice. Then heho, I thought, I'll do more of the same, through the same outlets. Can you imagine how such a person reacts to critical mail — "heho, that got the buggers up in a storm, didn't it" — he thrives on attention, any attention. So why not ignore him, and he'll go away. Sure, like Hitler. And even if you sent a big pile of no-bounce to the paper's say newspaper bag full of shit on his doorstep (there are laws to prevent you, of course) — "ahha, just what you'd expect from a pervert!" He'd love it. So what are you going to do?

I don't know about you, but I'm running out of cheese to turn the sick of good manners.

Come to think of it, this column is much too polite.

by Michael Riordon □

Saskatoon

**It has one of the biggest gay centres in the country.
A report on the people who make it work.**

by Tom Warner

It's not as I remember it. I recognize only a few of the faces in the crowd — faces that are familiar and comforting. The other hundred or so people jammed into this room are strangers. It's an odd feeling. I used to know all of the faces. On the crowded dance floor bodies bob and bump to the sounds of disco music, on the side intimate groups of men and women are clustered around a dozen tables... a lot of laughter, more than a little gossip. Another group winds its way carefully between the tables, delicately manoeuvring their trays out of harm's way. In an adjoining room, two women are playing pool. In a closed office, away from the noise, a woman offers some sensible advice to a very nervous young man.

It's not as I remember. And everywhere there is a feeling of warmth and hospitality.

I have come home, after five years, to Saskatoon. A lot has changed. For gay people, it represents a new transition — from a population of 140,000 people, plugged incongruously down beside the South Saskatchewan River.

For one thing, it is no longer quite the bastion of heterosexuality it once was — where being openly gay often meant moving to a larger city. Not long ago a gay man or woman could spend years looking for a gay community to move to, a place where life revolved around the park, public washrooms, a couple of "mixed" bars and a few indescribably tacky parties.

Today, Saskatoon is a city with a visible and growing gay community which operates a full-time community centre on a busy downtown street. Where I am, dancing, this particular Christmas vacation.

For another, I stumbled upon a copy of the Georgia Straight and found an ad which read simply "Saskatoon Gay Liberation, Box 3043, Saskatoon."

It seemed unbelievable. I answered the ad, worried about who might receive the letter. A few days later Doug Heilquist phoned. He had placed the ad because he wanted to form a gay organization in Saskatoon.

Right: Doug Heilquist, 30, Executive Director of the Centre. Doug has a woman's soul; he feels and deals with his feelings. He's a brilliant leader and a good propagandist for his issues — not in a partonizing way like so many other men. "I'm listening to a lesbian member of this centre. Doug attracts support like this; he is a good, gentle, kind, friendly and many, many of us owe our coming-out to gay people to him."

He says: "I believe that the first contribution of the Centre is to mediate between the development and growth of a supportive gay community. Participation in the Centre has grown from 30 or 40 five years ago to somewhere between 800 and 1000 today."

Indeed, over the next few months a small group of people discovered the same astonishing little classified, answered it, and formed the nucleus of the future organization. For nearly two years we functioned precariously out of a post office box and the nearest available living room.

By January of 1972 the group had a Board of Directors and was calling itself the "Saskatchewan Society for the Advancement of Homosexuals." The ZFS was a little more upfront — Saskatoon Gay Action.

The first priority was to provide a social milieu which would permit the gay community to grow and prosper. Without this, political action would not have been possible.

For example, in 1973, Saskatoon had its first gay dance. We were invited and inspired by the turn-out. Over fifty men and women attended that night, and the future looked entirely rosy. Buoyed by the success of this first dance, ZFS decided to hold them on a weekly basis at the Unitarian Centre. But nothing ever quite lived up to the promise of the first dance. One night we might get forty people. I remember one disastrous evening when there were only five — someone had held a party and everyone was there.

Nonetheless, just one year later, ZFS took a calculated gamble. It opened its own community centre in downtown Saskatoon, smack in the middle of everything else legitimate, and offered counselling, phone-lines, drop-ins,



dances and political action meetings. It has never looked back.

Successes. The group has had its share, hosting the first prairie regional conference of gay activist groups in 1973, obtaining a gay-pride statement from the Saskatchewan Human Rights Commission (setting a precedent for the rest of Canada); it prepared prairie newspapers to carry gay advertisements, helped a lesbian mother to fight for custody of her children; intervened in two federal and one provincial elections... and finally launched the famous case around Doug Wilson, the gay activist discriminated against by the University of Saskatchewan.

There was something missing, though. To the outside world, the old days, "Saskatchewan is too small, too conservative" they said. Not any more. The group is attracting the old, the young, men, women — a good cross section of the city's gay population. And they're committed — to being out, and making the centre work.

It's not called the Zodiac Friendship Society anymore. It's been the Saskatoon Gay Community Centre since 1975 — a new, upfront name symbolizing a new, up-front gay community.

People make it work. Hard working, determined people like those shown on this page — Mavis and Elizabeth, Neil and Doug.

The fifth anniversary of the Saskatoon Gay Community Centre is an important milestone in the history of the gay movement in Canada. The success of this small band of gay activists in this prairie city has shown that gay

liberation is not just a phenomenon seen in large urban centres. But most important, the people at SGCC have shown that with a little bit of effort, you can build something out of nothing.

And it took only five years. □



Not shown: Mavis Cerleton, 48, founding member of SGCC, member of Board of Directors, and a member of the library board. She is a woman who spends a lot of time organizing the Centre's library and placing gay books in local libraries. The Centre now stocks 337 titles, available to anyone who wants them.



Above: Doug Wilson, 26, President of the Saskatoon Gay Community Centre. "My friends who have happened to visit me feel very positive... very happy about anything that happened. It has been the catalyst for a multitude of positive things... support for and awareness of gay rights..."



Above: Elizabeth Noton, 22, formerly co-director of the University of Saskatchewan's Campus Women's Centre; currently a member of the SGCC Board of Directors. "The SGCC has been an important force to me to relate exclusively to women around concerns that we have in common, and bring the energy of the experience to the gay community," she says. "Gay movement... Saskatoon's gay community is not divided along sexual lines. Lesbians in this city are not separatists, but they're not just token women either. When I need support... it usually doesn't matter what the sex of the person is...," notes Elizabeth.

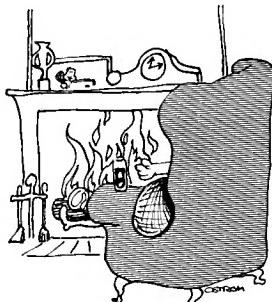
A better face or body...

Remove unwanted hair permanently from cheeks, brows, hairyline, body, etc. in private.
Safe certified method with positive results. Facials and massage too.
Telephone: 967-0095
for an appointment

DYKES

Winter is cold time,
snow time, time to
- insulate your house
- buy fireplace equipment
- do interior renovations
Winter is time for
Do it yourself building supplies

Queen Lumber & HARDWARE CO.



2 Locations to serve you since 1917

392 Queen St. E:
Hardware, Paints, Tools,
Plants, Baskets, Soil

311 Queen St. E:
Plywood, Lumber, Doors,
Insulation, Mouldings

Toronto

Free delivery over \$25.00

Yes — We cut lumber & plywood to size

NAVAJO JEWELLERY
SILVER & TURQUOISE
RINGS, BRACELETS, NECKLACES
FROM **'15** to **'2000**
SKIN & BONES
667 YONGE ST. AT CHARLES
Toronto

Lesbians confront sex education system

The following are comments contributed to a panel discussion on gay people and sex education which was organized by GATE Toronto in conjunction with elections for board of two education trustees in Toronto. The two participants, Fiona Ryan and Chrissy Luton, are members of GATE's Lesbian Caucus and students at East York Collegiate Institute.

Chrissy: We surveyed a number of students, women and men from our school between the ages of 14 and 19. Most of them received preliminary sex education about age 11. It usually consisted of a film about the changes that occur during adolescence, those often being young women. Between ages 13 and 15 an often embarrassed health or Phys. Ed. teacher taught sex ed in non-compulsory, segregated health classes. The subject included a basic consideration of heterosexuality, conception, and birth. Discussion was very limited. The teacher occupied the majority of the time set aside for sex education. Of all the students surveyed, only one could recall the topic of lesbianism or homosexuality cropping up. It was in a pamphlet published by Kotex. In the pamphlet the relevant section of the pamphlet advises young women to both take precautions against and take pity on anyone, particularly a roommate, that they suspect of lesbianism. Of course the assumption of the pamphlet is that every 'girl' who reads it considers herself to be straight.

Fiona: In our school, with 120 teachers, only 1 or 2 in the Phys. Ed. department have the mandate to teach sex ed — and not all students take phys. ed. Sex education and birth control are also taught briefly at the end of the last term in Grade 13 biology, by a nurse from outside the school. I found only

try to help their gay students. In fact, everything is set up against the gay student from the top down, from the lack of information to the attitudes of students and teachers alike.

Chrissy: The general view of the majority of students regarding lesbians and gay people is one of society's views. Suspected gay men are taunted and occasionally beaten. Suspected lesbians are ignored and avoided or publicly denied. To come out publicly can be tantamount to slitting one's



Winnipeg
Three days in a community of 2000
students, word travels fast of the 'queer
in our midst.'

Despite this show of overt heterosexuality, if you talk to students individually, many express an uncertainty about their own sexuality — are even possibly suggesting names out loud, trying to put them back in a crowd and they become busy asserting their straight roles and morals once more.

There is a real need for unbiased, qualified teaching and guidance staff, and for information and support for gay students — especially those just coming out in today's school system.

Fiona: My own experience shows how little our parents or a teacher's support — and especially a guidance counsellor's support.



Toronto

one other teacher who included sex ed and birth control in her curriculum — at the insistence of her grade 11 students. She is a family studies teacher, only part-time, and she taught sex ed and could find disciplinary measures for including this in her course. On the subject of homosexuality and lesbianism she takes a traditional, liberal view: it is not normal, or everyone would be doing it; we are in an arrested state of development. She advised us to be more open to the choice, to go straight. And finally, she told me that gays can be constructive individuals and should not be ostracized from society. As I said, this teacher is liberal — many others openly condemn or ridicule us. Those teachers who are gay themselves risk their own jobs if they are open, and consequently seem very reluctant to

try to help us. This is what we were seeing from most teachers. When we tried to tell them what caused my homosexuality. We were both advised to see a psychiatrist and were ordered not to see each other again. Finding us both unwilling to co-operate, he threatened to send my lover away to have aversion therapy. He also told my parents that we were whisked off for the summer, and at present we see each other when we can. The situation between her parents and me is an uneasy truce.

This entire incident shows how the personal values of teachers are imposed on gay students. I was fortunate to have a teacher who understood the gay community for moral support. If it hadn't been for that, I'm sure I would have been really mixed up. □

A Freund indeed

Penile plethysmography?

Just a little technique for measuring degree of erection.

**Some interesting facts about what turns gay — and straight — men on.
And off.**

by Charles Bonnell

The relationship between the scientific and gay communities has often been a stormy one. The majority of scientific results which did not reinforce these notions simply had to be sin, handicap, and disease and excluded those which did not reinforce these notions simply had to be wrong. Recently, pro-gay research has been done — where "pro" is defined as anything that does not explicitly promote the sickness model. This recent research has tended to be better stuff, since most gays are not in fact sick, one only needs to convince one to turn his back upon it. The sickness-lavenders have tended to be psychiatrists; the sickness-ignores have tended to be psychologists and sociologists.

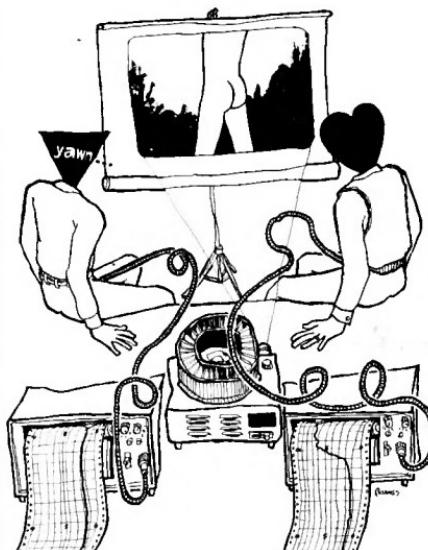
I would like to describe the work of one researcher who does not really fall at either polar extreme. His name is Kurt Freund, and he is working at the Clarke Institute of Psychiatry in Toronto.

Community countries rarely allow any research into sexual behaviour, with the possible exception of the most reactionary sort of psychiatric rationalization of anti-homosexual and anti-deviant laws. Up until the Dubcek affair, Czechoslovakia until now provided an example with a "sexological institute" at Prague University. Kurt Freund was one of their most active workers, now safely out of range of Russian tanks.

Freund comes from a confusing past, and his relationship to the gay community is similarly contradictory. In many respects, he is homophagic. He has tried to empirically prove a "pathologic erotic adjustment", and has implied that gay patients "are inclined to deny certain facts in order to avoid any further treatment, which is often regarded as undesirable by them." He assumes that the etiology of male homosexuality are reasonable, possible, and worth investigating. He has not, to my knowledge, written about gay women. And he has in the past tried to cure homosexual men with aversion therapy.

Pretty bleak, eh? But relax — or more precisely, relax a little. As a result of all these prejudices, Freund has managed to disprove the major psychiatric theory of homosexuality, despite the effort, effortful or impossible to "cure" even these male homosexuals desiring it, and has amassed considerable evidence to show that heterosexual men might be more likely to molest little children, and might not even be trusted around teenagers boys!

To top it all off, Freund's favourite technique is a distinctly 1964-ish device called the penile plethysmograph — which looks like an old fashioned alarm clock. This device is attached to the penis, directly measuring the degree of erection and recording the volume on a pen-and-ink graph. Many gays immediately conjure up all sorts of scenarios along the lines of forced lie detector tests, but you need



not worry about that — there are already much easier ways of doing these nasty things. (Pupilometry, for example, can be employed to deduce interest in same-sexed bodies.) Gay men, however, are more prone than plethysmography because it can be used surreptitiously, unlike the process of attaching a transducer to a penis. Plethysmography must be used for scientific experiments, however, since pupil diameter indicates interest (not necessarily sexual arousal).

Freund's use of the plethysmograph is much less personal than these studies, however, of late. One early series of experiments tried to evaluate the theory that gay men are gay because they fear women or have some other aversion to them. With the plethysmograph in place, subjects viewed slides of naked people of both sexes, of four different age groups — adults, pubescents, pre-pubescent (aged 9-11), children aged 6-8, and of landscapes. If gay men react fear or aversion to intercourse, they should react less to adult women since little girls presumably are not as threatening. Both heterosexual men and "androphiles" (Freud's word for gay men preferring adult men as sexual partners) viewed these slides, and their penile volume changes were analyzed

to see if the gays reacted more negatively to slides of adult women than they did to (non-reproductive) girls — more so than straight men did to men versus boys.

The results were summarized in an article in the *Archives of Internal Medicine* (volume 134, p. 495, October 1974) and in Freund's chapter in a book edited by J.A. Loraine (*Understanding Homosexuality: Its Biological and Psychological Bases*, 1974). For us anthropophiles, naked adult men turned out to be most arousing, followed by pubescents, older boys, and then younger boys. The female slides were equally unarousing — which is to say, no better at inducing erections than the landscapes. For straight men, just the reverse set of penile responses was found, and the fear-and-loathing theory of homosexuality thus hit the dust.

But there was one small, intriguing difference. The androphiles showed no significant difference in arousal between the landscapes and the 6-8 year-old boys. But the straight men ("normals," according to Freud) were statistically significantly (a little) more aroused by the pictures of naked 6-8 year-old girls than they were by landscapes. Of course, we should be careful to keep this finding away from anti-straight propagandists, since they

might well use it to support the notion that straight men are likely to be notorious child molesters.

But seriously, folks, I think the finding does help us to understand why the gay-as-child-molester stereotype has been so persistent in the face of scientific evidence to the contrary. Many straight people, especially homosocial people, can only understand homosexuality in the light of their own experience. Freud's work does not explain why straight men fear gays. But given that fear, it can explain why child-molesting became the myth to justify that fear: many straight men are aware of a sexual attraction for little girls.

But it could be argued, to return to the rest of the fear theory, that absence of arousal is different from fear. So in another series of experiments, Freund used a slightly different methodology. He aroused subjects to a certain erection level by displaying their most favoured sex object, and then switched to a picture of a person dressed in adult pubescents, older children, landscapes, or people with disfiguring skin diseases. Sure enough, in the last case, the erection was lost quickly (for both gays and straights), and landscapes produced a much slower loss of erection. But pictures of the non-preferred sex produced a slow loss not significantly different from landscapes. That means straight (and hetero) men fear or react more. In this series, subjects were also asked to write down their level of conscious aversion to each slide; here, the straight men reported more disgust towards the male nudes than the gay men reported of the female nudes! Other researchers using slightly different techniques have found (unlike Freud) that these verbal disgust ratings are reflected in penile responsiveness. In this case, however, it was the non-preferred nudes and straight men being repelled by them. Again, this experiment failed to confirm the old psychiatric theory, and even suggested why that theory may have been thought of in the first place: straight psychiatrists might have transferred their own feelings about homosexuality to the feelings of gay men about themselves.

It was apparently a little surprised by his findings that some (we hope many!) "normal" men are at least a little turned on by little girls, and he ran another set of experiments to investigate just what it was that produced the arousal. Using only what he called "non-deviant men" (heterosexual adult men preferring adult women as sexual partners), Freund showed slides of body parts of men, women, and of children, pubescents, and adults. For each of these six age-sex classes, live body parts were shown — chest, public region (navel to mid-thigh), legs, and buttocks — 30 slides in all, plus, yes, those landscapes. Freund found that all the female body parts were more arousing than the scenery, except for three minor categories (girls' faces and legs, and pubescents' legs).



**LIBERATING
MASTURBATION**
A MASTURBATION ON SELF LOVE
ILLUSTRATED BOOK \$4 POSTPAID
MAIL TO BETTY ALEXANDER
BOX 1162 NEW YORK 10001

For your
Apartment Cleaning
weekly, bi-weekly or monthly
call Oute Housekeeping Services
(416) 961-9467
Call evenings after 6 PM

Foam 'n' Fabric Shoppe



Come experience the Earth Bed
custom tailored for you in a
variety of modular styles and
sizes by the

Foam 'n' Fabric Shoppe
662 Yonge Street W 364-1638
visit our newly opened showroom
at 1098 Eglinton Avenue W.
789-9862

The Earth Bed

Gordon Wahfai C.G.A.

Formerly of
The Department of National Revenue Taxation
offers the following services:

Tax return preparation
Tax research and planning
Assessment appeals
Accounting & bookkeeping

527 Bloor St. West, Toronto, Ontario M5N 1J5
126 Bloor St. West, Toronto, Ontario M5S 1P3
For appointment call: (416) 531-3461

Metropolitan Community Church of Toronto



Worship Services: Sundays at 8 pm
Holy Trinity Church
10 Trinity Square
Church
364-9799
Teaching God's Love for You

Offices/Drop-In
Centre
29 Grey Street
Ottawa, Ontario
K2P 5L2
District Line
364-9835

FEATURES

A Freund Indeed

Continued from page 13

found that 29 of the 30 male slides were no more arousing than the landscapes. But he did find that he would not care to suggest which male body-part and age class was (a little) arousing to heterosexual adult men, as a statistical ensemble?

Yup, you guessed it: adolescent male buttocks. Freund's data are aggregated, so we can't be sure whether most straight men are weakly attracted, strongly attracted, or strongly aroused. But some interesting heterosexual men like teenage male fannies. (This finding is not an artifact of the large number of statistical tests performed, since it appeared in each of two groups of subjects.) This fact, it seems to me, that some straight people feel that gay men are dangerous to have around teenaged boys? If the father himself notices an attraction, just think how irresistible it must seem to the son as being to people "unable" to keep their homosexual feelings under control.

I should add that Freund only reported the result of these experiments and discussed their bearing on Freudian theory. The homophobia interpretations are entirely my own. In fact, I suspect Freud never even approached the question of importance of his finding concerning adolescent male buttocks, since he buried it in an article entitled, "The Female Child as a Surrogate Object" and didn't mention it in the abstract. (He was right, though, in hiding it; he could not have anticipated that it would be read instead of the text in the text!) He also seems unaware of the importance of this finding for understanding the origins in so-called "primitive" cultures of sexual relationships between adolescent males and boys about as other households.

The phytomimographic technique also provides some scientific, observable support for the reality of the notion of sexual orientation. Although Kinsey and his coworkers undoubtedly proved that one's behaviour can exist along a continuum from exclusively heterosexual/homosexual continuum, many gays and straights alike continue to believe that there is such a thing as "sexual identity" — preferences in the absence of societal pressures. Freund has been able to show that there are significant discontinuities in the spectrum of sexual identity seen in homosexuality that exist along the dimensions of sex of preferred partner and age of preferred partner. Human beings are not distributed randomly along these dimensions when it is arousally. (That is, when it is picking up naked bodies) that is concerned. There is much more overlap and continuity, however, when fantasies of body contact and sexual contact are concerned. I might add that Freund has failed to verify the existence of landscapeophilia.

Freud's first legitimate excursions into aversion therapy for the "cure" of homosexuality. Unlike some other workers, however, Freud has learned from his mistakes, and his papers on the subject form a very useful series. By 1959, for example, Freud was a strong advocate against the heterosexual marriage for most homosexual men, finding that the marriage was happy only in the most exceptional cases. In 1960 (in an article in *Behaviour Therapy and the Neuroses*, edited by H.J. Eysenck) he described his aversion therapy treatment and documented its success with that of several other therapies which were more psychologically oriented.

...all the various therapeutic measures considered to be efficacious in the case of homosexuality depended on a common principle, the discouragement of homosexual activities... There appeared neither very strong... differences between the

outcomes of treatments relying on non-verbal, non-explorative psychotherapeutic procedures, and those of a psychoanalytic type. This served as justification to carry out a treatment of the patient with aversion therapy and to attempt to discover its efficacy... The efficacy of this simplified treatment does not appear to be very different from that of other types of treatment of a psychotherapeutic nature.

Elsewhere in this same paper, Freud seemingly reported a staggeringly dif-

ferent result:

Of the 10 patients (of mine) followed up, 8 are at present so well adapted heterosexually that they have heterosexual partners, and 2 are clearly or preponderantly so, up to a point they are satisfied with this.

Except for patient 1, however, they all claim that their motivation is still almost exclusively homosexual. Six of them had no heterosexual intercourse until 1958, and others had such intercourse only sporadically. In 1958, only three claimed not to have had any homosexual intercourse since treatment. In nearly all patients there is a slow increase of homosexual behaviour, usually one patient (as claimed to have been really in love with his wife, and he took back this statement in 1958. Only he and patient 1 claimed predominantly heterosexual).

But this statement was

disputed later by a, and in the

case of 1 there has been a relapse on 2 occasions.

In fact, Freud recognized the con-

tradiction:

...this optimum (curative) effect (of several psychotherapeutic procedures) in its entirety was identified with the period coincident with those post-treatment states which had led some of the best known experts in this field to claim that

psychotherapy in the case of homosexuality was useless.

By 1974, Freud had put this experien-

ce into perspective, and reported:

The present writer is inclined seriously to doubt the validity of reports which claim that

homosexual males have been rendered heterosexual by some kind of therapy.

Some homosexual males achieved, during or after (my aversion therapy) treatment, a remarkable degree of heterosexual adjustment. They married, had children, and seemed to be very happy for about a year but, in the course of time, the sexual component of their relationship deteriorated and they were left with a virtually non-functional marriage and greater problems than those which they had had prior to therapy.

He then noted that there might conceivably be a few individuals who had become heterosexual without therapy, psychoanalysts seeing only the more disturbed individuals who needed their help to change — a clever twist of an argument usually reserved for the gay side. But this qualification was not given very enthusiastically, and appears to me to be one of the few really well done pieces of criticism that the author is quite happy to have believed.

In conclusion, let me make some careful scientific qualifications of my own. (These, it should be noted, are sincere). I have never met Dr. Freud, and don't know him personally. My only task as regards to his publications. This account is based solely on his published work, and not on any "inside" information. If Freud has any good-hearted or wicked ultimate intentions, they do not come through in his writing. Psychiatrist-oriented people who read this may test themselves: they are rare birds, those who are honest enough to follow their results when they lead to anti-gay conclusions are even rarer. And as a biologist, I am a defender of all rare species — even if we wish they were a little different. □

LETTERS

Continued from page 3

treated at their employers, the erstwhile gay businesses in New York, some of which are doubtless now in the hands of which have probably had long since ceased making fine distinctions between so-called legitimate and syndicate businesses in this country. I am glad Mr. Aitken is in possession of more reliable information. While I am interested in hearing his insights, I might, if I were not so extraordinarily *louche* as to discount the point made by the fictionalized bartender in *Supersize Murder*? to the effect that the Village Voice is the mouthpiece between the corporate capitalists who interests it claims to serve.

Gay activists — author Hudson among them — pointed out during last summer's Christopher Street Liberation Day that that the New York community — potentially the largest gay political force in the nation — is never free from concerted government efforts to divide it. One of the ways a capitalist system divides a minority is to activate its contacts in syndicated gay publications and respectable journalists like Mr. Bell into the community to make unfounded scattershot charges and cheap exposés.

New York, we all agree, is a corrupt town. But Mr. Aitken had better gain some elementary grasp of the corporation and the political culture in which it animates the place before he indulges himself in gauche opinions parading as literary criticism. Alan Bowe
New York City

Select Clique

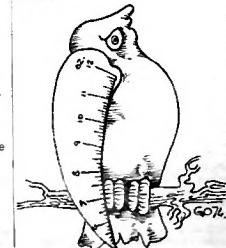
In reference to "At the Playground" in your December 1983 issue, I was asked to write something in this vein: "Thanks from all the homophobes in Canada, who, without the fine work of people like you would have precious little grit for their mills."

But what's the use? The old arguments have been beaten to death. The gay movement has been taken over by a select clique and unless you agree with their particular socio-political religious-what-have-you view of everything, you might as well forget about joining your organization. You're being called a libe unless you're into socialism. You can't be into gay lib unless you're an atheist, and so on.

"You have only to get involved, if you want your opinion heard," the gay lib organizations tell you. Ho! Try having opinions and telling them to the public domain of the local gay organization and see how easily you are accepted. The height of ridiculousness was surely reached when we were informed, last fall, that you had to oppose wage and price controls if you were gay.

The only thing I can propose, is work with other organizations with other individuals, both gay and straight, hoping that the opinions of the vast majority of gay people will be heard alongside those of the clique who pretend to represent us.

Michel Clément & Ross Wicks
Ottawa



OUR IMAGE

Books

Christopher and His Kind

Christopher Isherwood, *Farrar, Straus & Giroux, 1976, \$11.50*

With the recent publication of Christopher Isherwood's *Christopher and His Kind*, we're once again reminded that over the past thirty years or so Isherwood has suffered not so much from bad press as from very little press at all.

Reviews of this second installment of his "autobiography," covering the years 1929-39 (the first installment, *Lions and Shadows*, covered 1914-28), have run from sparse to non-existent. The *New York Times* buried its reaction at the back of the Book Review, the *New Yorker* allotted a full paragraph in the "Briefly Noted" column. Only the *New York Times* of Books seems to tell the publication of *Christopher and His Kind* as an event, with a lengthy well-informed review by Gore Vidal.

I was on the verge of divining some sort of heterosexual plot against homosexual art in this slighting of the writer whom Vidal places "at the top of Anglo-American literature." But the general neglect of Isherwood and his works began long before his open admission of his homosexuality, his public role as an outspoken advocate of gay liberation or the aggressive gayness of his new book ("To Christopher, Berlin means Boys"). It has a great deal more to do with Isherwood himself, the man who is temporally inseparable from his works.

Oscar Wilde, writing about the necessity of the artist as poseur, noted that being natural is the most difficult pose of all.

Over the past half century that Isherwood had been, he was consciously or unconsciously adopting a pose so natural it is almost indistinguishable from reality. In his books he has transformed what he says is his life into a work of art that conceals both his life and his art. And to ensure this concealment he has strewn along the way disclaimers, caveats and various protestations of artistic innocence.

Christopher and His Kind begins, disingenuously, with the admission that its predecessor, *Lions and Shadows*, although "it describes Christopher Isherwood's life between the ages of seventeen and twenty-four... is not truly auto-biographical." This new book, however — and here we suddenly encounter the first person — "will be frank and factual as I can make it," and then, the redundant qualifier, "especially as far as I myself am concerned."

Especially as far as I myself am concerned? Now what the hell does that mean? Who is this "I myself" in a book narrated in the first person by a writer viewing his 1929-39 self the third person? Christopher's first visit to Berlin was his "lamest moment" as one of the most depressing events of my life?" Are only the parts of the book dealing with Christopher "frank and factual"? Are the scenes featuring everyone else discreet and false? Or are only the attitudes expressed by the 1976 Isherwood concerning the youthful Christopher straightforward and reliable?

At this point all these questions collapse in a confusion of paradoxes that I'm not sure we want unglued and sorted out.

For Isherwood's up to his old, delightful tricks again, with slight variations, slight improvements.

In 1939 he threw all the English literary world into a documentary dither by telling it he was a camera. Most everyone believed him and his objec-

tive narrator pose in *Goodbye to Berlin*, ignoring the fact that the camera is immersed in rampant self-pity by the end of the chapter.

Because of the whistling, I do not care to stay here in the evenings. It reminds me that I am in a foreign city, alone, far from home. Sometimes I determine not to listen to it, but sooner or later the sound, so precious, so insistent, so desirably human, that at last I have to get up and peep through the slats of the venetian blind to make quite sure that it is not — as I know very well it could not possibly be — for me.

All the hallmarks of the Isherwood attitude are there on the first page of *Goodbye to Berlin*. There's the carefully established objective-narrator pose that quickly, even boldly gives way to blatant subjectivity — to what in fact amounts to a new pose: that of the self-preoccupied upper-class English prig slumming in Berlin. This brings us to the reason for the change called — for convenience' sake — "Goodbye." Christopher Isherwood.

But this new subjective stance and the initial objective pose immediately start shifting and overlapping, soon so frequently and cannily we can no longer keep them separate. The camera passively recording and the expatriate viewer feeling off-camera both social and economic implications of the place he occupies — these two stances merge. The prig is revealed by the company he keeps, the camera ends up taking photographs of itself. Mirror anarchy.

The prose too naturally reflects the poses. Functional, unadorned, seemingly unlaborated, accessible. And eminently natural. What that makes us remember about this natural style is that it comes after James, after Joyce, after Woolf, after Faulkner and yet, despite its plainness, is not at all stoical or phallogocentricly laconic (even after Hemingway).

Cyril Connolly was among the first to remark Isherwood's "fatal readability." *Goodbye to Berlin* has been "written at an angle to its unwritten air like a hawk has folded a hunting routine about *Goodbye to Berlin* even being a sort of un Novel, a salvage job composed of the surviving fragments of an abandoned epic novel that was to have been called *The Lost Goodbye to Berlin* but then is simply a series of short stories united by their Berlin setting, stitched together structurally with frequent shifts of perspective and description. The accidental novel.

In *Christopher and His Kind* the prose and the poses and the seemingly haphazard structure are present from page one. Randomly, people appear, vanish, reappear; events occur and are reported, diaries are quoted, letters exchanged and noted. Christopher's life seems quite cast in penitential, melancholy, introspective, monotonous gestures, expressions and pronouncements, shift messages ride just below surface. We begin to notice large chunks lifted from Isherwood's novels drifting amid the diaries and letters, sometimes identified and perhaps altered, more often verbatim and unacknowledged retreads.

By the way we may think through *Christopher and His Kind*, we're forced to the conclusion that if Isherwood's novels read like autobiography, his autobiography certainly reads like a novel.

The central figures and events of the life he describes already loom large in our imaginations: Auden, Forster, Woolf, Maugham, the rise of Nazism, the war in China, the Hitlerites. But Isherwood, not content, renders all these large, more overwhelming, by always making Christopher smaller.

Thus Auden shambles unperturbed across the battlefields of China, wearing a woolen cap, shapeless top-coat and carpet slippers "to appear his coms," while Christopher goes "in masquerade as a war correspondent... Wystan never burned... Christopher was the one who took the precautions."



W.H. Auden and Christopher Isherwood in 1938 about to leave for China.

Forster appears infinitely faint, kind, ageless, "a baby with a moustache." Nevertheless, behind that charmingly innocent exterior was "the moralist, and those baby eyes looked very deep into you." The eyes of the moralist made discrete Christopher "feels false and tricky and... barbs."

Even on the more personal level of Christopher's relationship with his German working-class lover, Heinz — where one could reasonably expect sex to be small, exchanges intimate — the live-year affair (and tandem struggle to keep Heinz out of Nazi Germany and its army) seems to have all the qualities of a dangerous, bittersweet, crossings, malvolent immigration officials, slyster lawyers and even a climactic tension-filled train ride ("leaving" in the best Forster manner) across forbidden lines.

We feel a bit guilty over our relish for the superb drama of Heinz's eventual capture by the Nazis. But Heinz has been such a shadowy presence throughout the book that his arrival and disappearance of number of pages — feeding his pet chickens and rabbits, taking care of the house and yard while Christopher hobnobs with the literary great — that it's hard to miss him once he's gone. We're too busy admiring the technical proficiency displayed in the re-creation of his departure. And Christopher's recovery from the shock of his lover's disappearance too easily, suddenly, completely, in its presentation to be true, but unpleasant enough (given the carefully cultivated image of Christopher as upper-class wretch) to be believable.

But beyond the pose of artist as a young bitch, there lies at the actual centre of the book yet another pose — the most natural pose of all, the Isherwood of 1976 who is busily writing all that conventional coming up with art. Candid, disarming, honest, Isherwood the survivor. Hell — Isherwood reborn.

There from the great height, a serene wisdom renders judgement on youthful follies recollected in tranquility. I suspect this new, nearly oriental Isherwood with his nine-to-live inscrutability is more a preparation for the last days of his life than anything else. He's not necessary for this one. I suspect this Isherwood/J. through his near-caricature of his former self, is laying the groundwork for the big conversion.

In 1939 Isherwood went to America and discovered Vedantism, ending what might have proved to have been a life-long love affair with himself. I'd be willing to bet the subliminal pitch injected into *Christopher and His Kind* runs something like, "if you hated the old bitchy young Christopher, you'll love

the new old spiritually enlightened Isherwood." It's best when restructuring the past to always keep an eye on the future.

The problem that arises here is that, of the two poses, I'll take the young unrepentant Christopher. His sagacity and Isherwood any day. Sagacity may be fine for living, but it's lousy, I think, for writing fiction. The view from the mountaintop is panoramic, but it lacks detail.

This rarefied Isherwood of the present would be insufferable were it not for the balancing presence of the young narcissist Christopher. Actually, it seems the two are more closely related than ever. Christopher, Isherwood and Christopher may be two separate poses, but they end up expressing essentially the same attitude. For how far is the Isherwood casting a cold eye on Christopher from the Christopher who once was a camera?

There is a perfect paragraph about midway through *Christopher and His Kind*. One of those characteristic Isherwood snapshots that crops up now and again, relating both to subtext and the man with the camera. This is the picture of Conrad Veidt, the German silent actor, on the set of Feuchtwanger's *Jew Süss*:

My second memory is of the beginning of *Süss's* execution. Veidt sat in a cart, his hands manacled, on his way to death — a wealthy and powerful man ruined, alone. However, just as the execution was about to begin, something went wrong with the lights. Veidt stayed in the cart. And now a stenographer came up to him and offered him a piece of candy. The gesture was perhaps deliberately saucy. Some stars would have been annoyed by it because they were trying to concentrate on their role and not be disturbed. "They would have ignored the skenographer. Others would have chatted and joked with her, welcoming this moment of relaxation. Veidt did neither. He remained *Süss*, and through the eyes of *Süss* he looked down from the cart upon this sweet Christian girl, the only human being in this cruel city. And he held her hand in the courtly manner of the time, and the courtiers showed kindness to a condemned Jew. His eyes filled with tears. With his manacled hands he took the candy from her and tried to eat it — for her sake, to show his gratitude to her. But he couldn't. He was beyond hunger, too great. He began to sob. He turned his face away.

by Will Aitken □

OUR IMAGE

Loving Man

Mark Freedman/Harvey Mayes

Harcourt Publishing, 1976, \$13.95

In Canada we have our own sex manual, by us, about us and for us, put together with evident care and insight. If you're a gay man, have you ever tried to read, for information or inspiration, a book about male sexuality written for heterosexual women? We don't have to anymore.

But is it a sex manual? It calls itself a "photographic guide to gay male lovemaking," there is unquestionably a sex manual (*i.e.* a how-to-do-it book) in there, too. The authors "... is not a scientific text, it is a book that we hope will help gay men enjoy their sexuality more fully." They offer no definition for sexuality, but the content of the book suggests a somewhat puritanical sexual view of it, one which, in turn, garners a certain respect for self and partner are central. This is in no way a moral stance or judgement, but a feeling that suffuses the book.

Loving Man is very basic, reflecting an uncomplicated view of gay male lovemaking. Its language is refreshingly direct, the authors spurn the use of "semi-scientific language" on page one. Some people have found it too simple and too didactic ("The generalities are good, but the other guy men is called 'crushing'") removing "the mystery" from sex. To me, the mystery in union between people is secure, what this book does is to clean up a lot of clutter, myths, confusion and whatnot that can't be "broken down." For example, they provide several hoary myths about people who place and people who answer want ads. And bless them for plugging body-rubbing (amateur, not professionally), unitary set "low on the sexual prestige list."

Now, *Loving Man* to be loaded with common sense, the sort that is wholly sensible but not at all common. The writers appear to have observed themselves, their friends and their consultants closely and intelligently, and drawn useful conclusions. I am advised that if you want only others who won't return their interest isn't heavy, but their observation of the pattern is acute enough to provoke thought. They do the same with the possible states of mind one can carry into a bar. By the way, their conclusion is that the ones who know things like this know because they've done it and felt it, not because they have PhD's in it. We could use more of this type of expertise.

Criticisms I've had: too expensive, \$13.95 is a lot, I suppose it's less in the US. Format too large. Certainly to carry about. I think it's kick-backed (I'm 5'2" 111). But it isn't foreign phrase-book, you wouldn't want to whip it out in mid-cruse or mid-sex. Perhaps one should make notes. Photos too clinical. I think authors Freedman and Mayes were trying hard to be serious, but they were really confused their purposes. They have certainly succeeded, with me at least. In some of the photos by Edd Dundas, the men look surprised, in others they look bored, the smiling and ecstatic ones I didn't believe. It's a quandary. *Loving Man*, a book that is well-made, well-edited, well-drawn, which certainly gives a more lyrical effect. The best thing about the photos is the men are real people, not *Peygir/Mandate* plastic madonnas. No diagrams. The anatomical descriptions could have used them, you can't say your way well using words, but the visual, trial-and-error, but that would be interesting to have a clearer idea of where you are.

To me, the only weakness of the book is one of the things I liked about it: the absence of moral stands or judgement. We've had these up to here and beyond; the press choices is levity. But they carry it breezily into areas about which I feel uncomfortable. If you consider trying to

make it smoother for gay men to spot each other, to connect, and to enjoy sex with each other as being the essence of gay liberation, *Loving Man* may be your bible. If you believe that attaining these goals will not only not change your status, it will actually freeze it, then there must be questions.

For example, the incredibly intricate signals of street and bar-cruising. The authors seem to have taken the view that this is the way things are, let's make it so. Or, "some people prefer this, this is the sort of thing that makes being gay exciting. Without the guidebook, we learn some of it by process of elimination and the rest not at all. Surely this desire pursuit must be more rewarding than anything but god?" Doesn't it ensure or at least encourage the situation to continue and co-conquer the struggle against it?

Once they gained my attention and respect, I couldn't let them write off my life. In question my situation, my society. They are so gentle. Bar-owners want you to feel comfortable enough to stay but not uncomfortable enough to connect and leave with someone else. Or, "you need enough space to help you feel less uncomfortable." True enough, but the solution offered is to learn how to function in that setting. If you can function, or at least survive in it, why bother to fight it? The authors chat about all the measures and laws that are being set, not a word about raids, arrests and harassments — are these unique to Ottawa and Montreal, can things be so much rosier where they live? Or do they assume that full enjoyment of sexuality can be isolated from these other factors?

The authors "...there may be people who still believe that only those who get sucked and only those who fuck are the sexually privileged... but they are hopefully, a dwindling breed." Why not help them dwindle a little more? Aggressively, if you like. The authors seem to be persuaded to guide, not to drive, but I'm sorry, I find them sometimes just too soft.

There is perhaps no place in a work like this for — ugh! — politics? Only if you can satisfactorily separate gay from gay liberation. I was surprised it's put anyone off *Loving Man*; nor would I want to. I hope, though, that future editions are less expensive, better illustrated and — forgive me — a little less tolerant.

by Michael Riordan □

Just Looking, Thank You

Philip Marchand
Macmillan, 1976, \$10.95

"...ever since then, Marchand has been *Out-Man on the Scene*. His habit is to plunge headlong into a peculiarly interesting part of Canadian life, immerse himself in its values, and pick up its nuances. Then he constructs a delicately organized article which always manages to convey a sense of intimacy with a genuine sympathy. In this he way's he's reported on SN readers on teenage mating styles, the failure of the commune movement, office love affairs, the coming-out rituals of homosexuals, and various other aspects of our culture."

From *Futura Saturday Night* (October) announcing publication of Philip Marchand's *Just Looking, Thank You*

Forget the title, which suggests superficiality over depth, around a scarcely \$2.25 cents a page it costs to buy a collection of 16 articles (half of them previously published — five in *Saturday Night*, two in *Miss Chatelaine*, one in the Canadian magazine). Overlook the errors in the jacket copy: the inside backleaf tells

us that Marchand is "still on the trustworthy side of thirty," while the copyright page has him being born in 1940. What did they do, bring him out of his birthday?

The frontleaf copy panels have quite excitement: "Whee! Move over, Tom Wolfe, here comes Canada's own Philip Marchand, roaring down the trail of the new sexual revolution in the social scene. Like your stuff, Tom, it's well-researched journalism, dramatically written, and funny and, yes, a little wicked." A few sentences later, we are assured that it is "wickedly accurate and wickedly funny."

The prospective book-buyer may not know that *Canada's own* in this case refers to a writer born and raised in the US until the late 60's. The dust-jacket is obviously not to be taken seriously, which may lead the potential buyer to put it back, back, knowing it's come spring clearance sales. Philip Marchand will be on sale *wickedly cheap*.

The organizing theme of *Just Looking*, *Thank You* is that there are "two main attitudes towards our bodies" in Canada that need to be interpreted for the rest of us so that we can feel we have come to grips with the radical and the strange, through Marchand's breathless, zippy prose and stabs of wit, without otherwise losing the middle-class reader who is not interested in wrenching our minds. His main approach, in short, is to those readers who don't know what he's talking about.

One article in particular — "Out of the Closet and into Gay Bar" (published in *Saturday Night*) — "Sand in the eyes of Leo" — demonstrates the psychological false-notes that editors have allowed Marchand to get away with.

He writes in his introduction: "curiously the media in general ... in Canada, at least, seem to take a benevolent, indulgent attitude towards this new emergent lifestyle, each new evangelical group to appear on the scene, from the Divine Light Mission to the Community Homophile Association of Toronto, the party line issued by these groups was faithfully repeated by the media, who feature stories, along with wide-eyed assurances from the reporter that the people in these groups were indeed breaking new

ground ... gay men from CHAT seemed to be getting along nicely with their hetero co-workers in the organization, thus destroying the myth that homosexuality had anything to do with fear or hatred of the opposite sex, etc. Gay men, however, were Mr. Average Reader. Nice people out there doing their thing. Nobody, scanning before going on to the Eaton's ads, could really be offended or jerked off."

What crosses my mind while reading *Just Looking, Thank You* is that The Toronto Star won't accept classified ads from any gay publication, and refused to alter the restriction even when publicly criticized by the Ontario Press Council. *The Vancouver Sun* has a classified section for gay prostitution. Assuming that everything in Marchand's book is accurately reported, it doesn't seem to me that he's been drawn to the more salient aspects of how gay people are treated by the media. Still, but, take it like Mike did at his word, and accept him as a no-holds-barred purveyor of raw truths about kink and perv in Canada.

"Out of the Closets and into the Gay Bars" opens in an off-the-top-of-the-head, "sexually charged" without peer in the ranks of lower-moderation," around 30, is bragging about his latest triumph. But Bill doesn't like women, we are told. He is charming with them despite the fact that despises them. "I've never met one woman who was really nice," he will say. "Even those ones with college degrees are dumb, once you get to know them ..." This attitude puzzles his fellow-worker, Leo, who is 24, a virgin, who doesn't seem to understand men or women. "Leo's sex life has consisted of masturbation fantasies, and these have been quite successful," he says. Not exactly.

Leo is rather the type of person who can get sentimental over Johnny Weissmuller in the old Tarzan flicks." If you read Marchand fast and don't ask questions, he can be quite convincing. And this Leo hard to believe age 24 in 1972, whose most notorious erotic stimulant is Johnny Weissmuller! This in an age with pouting androgynous rock stars in glistening jumpsuits unzipped to their pubic!



This photograph of couples at a homosexual dance hall in Paris in the 1930's was taken by Brassai, one of France's best known photographers. It is from a reproduction of his work (*The Secret Paris* of the 30's) which shows the secret, openly supported, and openly lived underground of Paris by night: brothels, opium dens, public dance halls, drag balls. Brassai's accompanying text is often condescending; he never quite loses his sense of shock at the sight of same-sex couples. However, the too-often-traduced "men, however, are Mr. Average Reader" has always left a mutual sympathy, a premonition of the loneliness of homosexuals in the 1930's. Mixed with these distortions, however, is a valuable impressionistic record of the social life of homosexuals in the 1930's. Above all, these are the photographic. They are powerful, evocative images of a disappearing subculture in which being (women with suits, ties and close-cropped hair and men in elaborate ball gowns) played a far different role than it does today.

OUR IMAGE

Bill kept a sharp eye on Leo. He was told because Leo never went out with girls and still lived in somewhat cozy fashion with his parents, at age twenty-four, and that was certainly, in Bill's book, pretty damning evidence. But he could also pronounce the writer's writing drollish, and his readers were fairly frank, and so, what the hell, he could pass.

The even become "a little chummy." One afternoon they get together for a drink. "A terribly depressing Saturday afternoon it turned out and both got stoned again," toward the end. It's suggested that they drop in at the St. Charles, favorite Yonge Street haunt of Toronto's gay male population, for a look at the queers. Just for a giggle, you understand? Leo and Bill were "lost in thought" once they got inside the gay bar, and they began to realize that "which I guess is more silent than normal silence."

I don't know how Marchand did his research on this story — whether he got it from two sources or just one — but I find it doubtful that the "number one office nerd" would go to a gay bar and then be speculating about they were "lost and lost in thoughts which are lost on us, couldn't Marchand have asked in his interviews what they were thinking?"

From this, Leo alone carries the story. "Leo sees before him the Rubicon of his sexual life: the whole territory laid bare, the gay pick-ups, the threes, casual liaisons, and protracted relationships between men, and all he has to do is work up the courage to cross into that territory, that tantalizing world right in front of his eyes." Leo saw all that in one glass of beer; he's certainly getting street smart awfully fast.

But no, in the next twist of the story, Leo turns back to being a kid. He goes to a "dirty book store and buys a magazine — Johnny Weismuller without his loin cloth, at last," and a few days later he goes back to the St. Charles, passing in front of the door three times before he feels he's ready to enter. "He's a bit nervous, his face is pale-faced, with eyes half-closed, and an outfit, corduroy sports jacket included, that would pass inspection before the personnel department of the tightest-arsed corporation imaginable" and after some "blunt but not boring" conversation, Leo decides "yes, it's time."

But since Leo lives with his parents and his new-found friend lives with his sister, the problem — we have a ho-ho-ho hypothesis of sweaty desperation — is where. "They are too far into this thing, however, to give up easily. As it happens they drive out of the city a bit in Leo's car, ending up in as reasonably secluded a suburban lane as one could hope for, and by the time they reach a wondrous moment, the payoff of a lifetime when countless fantasies are to be redeemed, yes, any time now, by a few minutes of reality, and Leo hasn't a clue what to do. Not a clue. The unhappy truth of the matter is that he has never quite been able to imagine in any explicit term what homosexual acts consist of, with each other when they make love."

This chapter, remember, is being offered as the quintessential truth about gay lifestyles; there's nothing in the jacket copy or introduction to say that we're just making expansive fun of some individual nitwit.

For the next few days, Leo "is practically a nervous wreck, unable to sleep. He can't concentrate on work." Leo is not competently aware of it but he is in the process of what is called in gay liberation circles "coming out." (Marchand's wrong, coming out is the public declaration of homosexuality, which Leo has no intention of doing.)

Then we've reached the end — Marchand's come out, and he's got a future. "Leo will leave his job soon, not out of fear of what the other guys will think, exactly, but because the job was a drag and he has plenty of unemployment insurance coming to him, anyway."

He will have a one month affair with "a conservatively dressed gentleman, of sensational good looks, who will lead him gently through the portals of the Sacred Mystery." But the relationship shall be brief, "since the young man gets a little weary of Leo looking at him as if the sky is going to fall on top of him any minute, every time they are out together in broad daylight."

"One day, though, he'll find his true love. In the meantime send me to psychiatrists to Leo, recent recruit to the growing ranks of Gay liberationists."

So this is the story that Marchand intends as a corrective to all those clichés in the mass media. Leo — unemployed dodo who sits around in guilty agony at the St. Charles. That's the Leo of *Opus 111* (1972).

Given Marchand's remarks about gay activists in his preface, it would have been more intellectually honest to write about one of them instead of this twit Leo. The problem with this book is that while Marchand has a rare and commanding ability to tell the stories of outsiders — the Canadian Under-Establishment — and could write intelligently, he constantly short-circuits, as if caring about such people was not "really cool" and serves them up as "Polish jokes" instead.

Marchand, it seems, has been allowed, maybe even encouraged, to become shallow and flippant, by editors who prefer to publish this kind of smarmas rubbish rather than give a place to *authentic* voices of gay culture and other minorities. Marchand has his niche — but he has little right to self-respect.

On April 1, 1976, in response to my inquiry as to why no book of Jane Rude's had been reviewed in *Saturday Night* over the past 12 years, Robert Fulford replied: "I've tried to read several Rude novels and found them boring, I did read *Lesbian Images* and found it flat and unoriginal." Readers may well ask how any editor could possibly have overlooked such a prose and cheap putdowns of gay people. Rude's gracefully written, com-passionate depictions of all kinds of human beings. Readers who do so are — just thinking, thank you.

by John Hofsess □

The Gay Engagement Calendar, 1977

Martin Greif
Stein & Day, 1976. \$4.95.
Having sexiness and occasional wit — for weekly appointment books, I looked forward to *The Gay Engagement Calendar*, 1977. After all, feminists have their weekly calendars. So do North American Indians, peace workers, Winnie-The-Pooh lovers and Sierra Club members. But a gay calendar that could take me through 52 weeks of sex appointments, shop-primes and dinner invitations would be something else.

This isn't it.

Interesting for the better part of ten minutes, *The Gay Engagement Calendar* is more like a reference book for trivia fans. Chock full of historical anecdotes and illustrations, the book never aspires to anything more than low camp. It is a "Hollywood Babylon" of sorts, the tortured and brilliant history of gay people that reduces its subject to little more than cocktail party titillation.

Now I have nothing against humor and titillation. Along with Oscar Wilde I believe that life is much too important to be taken seriously, and many "movement" publications turn me off because they are serious, serious, and without relief. This calendar goes in the opposite direction. Crammed with many trite and dubious claims about the homosexuality of historical figures, nothing in the book can be taken seriously and not a note of dignity is

sounded. Instead we learn the following:

Actor Ramon Novarro was brutally murdered with an art deco dildo given him by Rudolph Valentino (Oct. 30, 1969).

Beethoven's "Opus 111" proves his homosexual desire for his nephew Karl (Dec. 17, 1770).

Leonardo da Vinci was acquitted of charges that he sodomized young boys (April 1, 1502).

And so forth. It's not just that the calendar looks junky, as if it was put together two minutes to deadline, but why the unattractive selection of illustrations? You can barely make out the photograph of Jean Genet, reproduced from an old newspaper clipping. And what about the pose of a couple of Nijinsky in a stiff, mincing pose when there are so many breathtaking photographs of the great dancer in exquisite form? Nijinsky deserves better, and so do we.

Lesbian history isn't touched beyond some references to Gertrude Stein and Virginia Woolf. You can get some pictures of Mariette Dietrich, Marlo, and, of course, Mae West. (By some stroke, Judy Garland is omitted.)

Not that any of the above women are necessarily gay — nor, for that matter, anyone else included in the book. The publisher notes on the copyright page that *The Gay Engagement Calendar* includes "a large number of people" appealed to a large gay audience. Their inclusion in this calendar is in no way to be construed as an implication that they themselves are homosexual."

Oh! Well, one can only hope that the publisher doesn't construe an implication that the people who purchase this date book are themselves homosexual.

by Bill Barbanes □

Big Bill Tilden

Frank Deford
Simon and Schuster (Mussun
Concord), 1976. \$9.95.

I had never heard of "Big Bill" Tilden before reading this book, in 1950 when American sportswriters were voting for the outstanding athlete of the first half century. Tilden received more votes than either Babe Ruth or Jack Dempsey, names familiar to all of us. It is true that until recently tennis (Tilden is considered to have been the world's greatest tennis player) was a sport that excited only moderate interest, but that does not explain Tilden's fall into obscurity. His homosexuality does. Tilden's romantic inclinations in young boys resulted in two ball terms and an almost complete rejection by the public and the sports fraternity.

Deford's book is an expanded version of a two-part article he wrote for *Sports Illustrated*. The arbitrary division into two sections, the first dealing with Tilden's tennis career, the second with his personal (read sexual) life, is a good idea for a couple of short articles, but it is a disastrous arrangement for a full-length biography. The only possible reason I can imagine for such a structure would be the author's wish to dissociate as much as possible the fine athlete and the noble sport of tennis from Tilden's personal perversions. Deford goes to considerable length to establish that Tilden is indeed a "freakish eccentric" and that "there are virtually no homosexuals in big-time male sports." That piece of fatuous nonsense comes from a chapter titled "He was starting to walk like a real fruit."

The first half of the book is unreadable. Tilden's prowess as a tennis player is dealt with ad nauseum; Deford describes every game of tennis Tilden ever played and there seem to have been hundreds of them. Even the most devoted tennis fan would shout out game, set, match.

It is Deford's lack of insight into the homosexual experience, particularly in the macho world of athletics, that

Glad Day

gay liberation bookshop



Open:
10 am - 7 pm
M-F & Sat
10 am - 5 pm
Thurs & Fri
phone 961-4161

4 Collier St (at Yonge), Toronto

IMPORTANT NEW TITLES

Loving Men Freedman/Mayes	\$13.95
Christopher & His Kind Isherwood \$11.50	
Gay American History Katz \$11.75 (pbk)	
The Coming of the Homosexuals McNeill	\$11.50
Sex Variant Women in Literature Foster	\$9.00
In Her Day Brown Feminist Faces, Hidden Lives Brown	\$4.95
The Fancy Dancer Warren Rubyfruit Jungle Brown	\$11.50
Loving Women Nomadic Sisters After You're Out Jay & Young	\$4.00
	\$6.95

Mail orders: add 50¢ postage per title
Money orders or certified cheques only
Glad Day Books, Dept. 6P, 4 Collier St., Toronto,
Ontario M4R 1L7 Mail order catalogue 25¢

The Original (and still the best)



*6 each

(Ontario residents add 7% sales tax)

Eastwind
P.O. Box 554
Station J

Toronto, Ontario M4J 4Z2

Wholesale Inquiries Invited

(416) 925-2473
(Line open 24 hours)

OUR IMAGE

makes this book such a failure. His understanding of homosexuality is gleaned from the world of Cheating Bieber and his equally fellow travellers. The book is graced with such facile assertions as, "technically, Tilden shows a lot of characteristics of the schizoid personality of which a lack of sex drive is a prime symptom." Tilden's children sound like a textbook of circumstances liable to produce a homosexual male." Deford's biography reads like a fifties gay novel — it's the old moralistic stodge-hammer insensitivity.



Bill Tilden with his favorite notebook.

So little of Tilden's life makes it around the wall of his biographer's prose that one feels the book has been only marginally concerned with 'Big Bill.' Deford offers only a melodramatic outline — the transformation of sissy into drag queen, the world of light and disintegration into child molester, then prison, followed by a friendless, poorly stricken death. Deford and big business sports have too much to fear from Tilden to want to understand him; they're selling masculinity, not excellence or personal achievement.

Unfortunately, 'Big Bill' Tilden's story remains to be told.

by Paul Pearce □

Dance

Les Ballets Trocadero de Monte Carlo

Minkler Auditorium
Seneca College
Toronto

It's old news, but Les Ballets Trocadero de Monte Carlo were here again — this time for an extended five-day run. And their ever-increasing popularity was evident in the near-out houses they brought with them several of the glorious dance parades they had along last year including "Swan Lake," "Go to Barocco," and "Pas de Quatre." But they had a few new items, too: a merciless spoof of Martha Graham called "Graham" (1948) and a hilarious example of those execrable, bombastic ballets the Bolshoi never tires of airing, complete with allusions to a crumbling Roman Empire. These were fairly accurate attacks on two styles of choreography that every dance student is familiar with, after all. It's the aficionado of the Trocadero's sophisticated humour that chiefly aimed at. (Though I wouldn't like to have argued with those guys who were sitting down front heckling the "girls" though they were at the local club's Saturday night drag show.) Local critics seem to think these items on the programme — heh, to Toronto, anyway — in the line between parody and mere reproduction of choreographic styles was so fine that it wasn't funny — literally. In "Les Sylphides," the "Harlequinade" (a role Pavlova made her own), the definition of parody that was most applicable is "teefie imitation" (ODE). The elements of ridicule were absent except peripherally, as when the corps de ballet in "Les Sylphides" shuffled crankily from one fey grouping to another or when bits of swan-down fluttered from the feathered drag

Zamaria Zamarkova is a k. Zamie Zamora in "The Dying Swan." (Not incidentally, Zamora in "Swan," as well as in "Les Sylphides" and "Pas de Quatre," goes beyond mere imitation of a ballerina, with his willowy pink bras and never-polluted feet, could pass as a ballerina. This also helps to confuse audience as to purpose of the Trocadero.)

Why, one wants to ask, is the Trocadero doing these prints of old ballet repertoire? What elements of "pathos" do they perceive an aching need to preserve them? Hardly. The Panovs have taken care of schlock like "Harlequinade" quite handily: "Les Sylphides" is in the repertoire of numerous companies (and in); and just now, in Montreal, the Cuban ballerina, Alicia Alonso, did a wonderful "Dying Swan" as part of a dance benefit to aid the victims of the Guatemala earthquake. So, then, what is the point?

In the Sunday edition of the *New York Times*, December 12, the artistic director of the Trocadero, Peter Anastos (a.k.a. Oiga Tchikaboumskaya) complained that the company is not taken seriously enough: Not as dance parodists, and you can say as not one of the company's vital purposes is to show women dancing people, especially — that men can do the same things women can in baller. What he meant specifically other than point-work is not clear, but he has said elsewhere that the sexual polarization of ballet technique is absurd. One can agree — at least, in theory — and yet one wonders if a drag baller is the way to make that point. I think Mr. Anastos is forgetting that once you've set yourself up as a drag baller company (or drag anything, for that matter) the expectations will be expected of you.

Audiences come for some spoofing and spoofing they'll have or demand their money back — and you can't complain too loudly if people refuse to take you and your theories about sexual polarization seriously.

Mr. Anastos wants to make his points (pun intended), then a more effective way of doing so would be to drop the drag entirely and set up an all-male baller company dedicated to doing contemporary classics. The choreography would be all manner of stuff — "terrain" technique as well as "male." Such an enterprise would, of course, entail great risk and courage as it would take an unequivocal commitment to gay culture. This Anastos and company have, on several occasions — most notably in an interview in Ottawa in November 1976 — avoided most assiduously. They want respectability and acceptance from a heterogeneous audience. Anastos has even said that the Trocadero's best audiences are straight. If this is the case, then the Trocadero will have to come up with its role as a gay icon and bring its grand notion of revolutionizing classical dance technique. You can't have it both ways, fellas.

by Graham Jackson □

Theatre

Eschaton

James O'Regan/Robin Marshall
Sock 'n' Buskin Theatre Group
Carlton University
Ottawa

Mr. Zufelt was a closet homosexual, who in March of 1973 ended his life by leaping from his 13th floor apartment. He was one of 17 charged in the Ottawa male prostitution case.

Eschaton is concerned with Zufelt the individual and with the social forces that caused him to leap from the building.

O'Regan, co-author of the play, was quoted in the *Ottawa Citizen* as believing that, "society made the

sacrifice inevitable." Known as Norman Merrick in the play, Zufelt is portrayed as a loner, as a man in love with his social isolation, which opposes gay people. Society's anti-homosexual attitudes are illustrated through the use of the dramatic technique of "machines" — society, the mayor, the bar and death. The actors, dressed in overalls and caps, move mechanically, while playing at one time recognizable characters (e.g., the mayor) and at the other times social values or institutions.

The highlight of the play was a very sexual performance by the principal actor, John Koensgen. He brought into the play the thoughts and emotions of the victimized Norman Merrick.

Eschaton's basic flaw is that it does not deal with the subject in its terms. It is more of a testimony to the reality of gay oppression. The two writers prefer to attribute his death to man's everyday inhumanity to man. This is too vague. What is needed is an examination of the seemingly incomprehensible attitudes towards homosexuality and the possible social bases for these attitudes.

by Lloyd Plunkett □

Find Your Way Home

John Hopkins
Phoenix Theatre
Toronto

The Final Performance of Vaslav Nijinsky

Jerry Long
Tahmounous Theatre Workshop
Vancouver

Advertised as "the most outspoken and honest play about homosexuality that has ever appeared on Broadway," *Find Your Way Home* certainly is stirring, though only because of its cut-of-the-side, frenetic depiction of self-tortured gay men. I'm not making yet another plea here for 'positive'



Bryan Foster (standing) and Graham Harley in Phoenix Theatre's *Find Your Way Home*.

images of gay men that might serve as models of "in the gay life-style; we're getting those on *Phyllis*, now, and they are as artificial and misleading as their negative counterpart." What I mean by gay characters is a bit more often found in straight ones: "real people, shaped and driven by honest emotions that make their conflicts and conclusions seem authentic." Hopkins' sexist and masochistic gay men are as phony as the series of confessions and dialogues that he creates in the play. The changes shown in the scenes involving Julian, a young, insecure and promiscuous gay man, with Alan and Jacqueline Harrison, an older couple who must confront their crumbling marriage because of Alan's love for Julian, is potentially exciting. Unfortunately it is reduced to a laughable soap-opera by

over-dramatized characters cliché attitudes and over-wrought prose. For Hopkins' characters, sex is a trap, to love is to demand, and communication means dictate. Alan could be speaking for them all when he says: "What would you do about you, how could you live with any hope of peace?"

No one can criticize John Hopkins for the personal vision he reveals in *Find Your Way Home*, better to offer him a year's membership in a consciousness-raising group. The original cast of Toronto's Phoenix Theatre for producing this mess is, I feel, appropriate. Director Kenneth Dyba and designer Kevin Smith have obviously lavished considerable time and talent on this production. The set, appropriate lighting, costumes, music and sound design are thoughtful and well-executed. The acting, particularly by Bryan Foster as Julian, is energetic and intense, probably too much so. But to what end? Certainly not for the education of gay men. For its entertainment value? Hardly. Many in the well-filled house viewing the play with me had left before its conclusion. Those that remained often snickered and laughed at the lines, causing my companion to remark, "*Find Your Way Home* is to gay men what *Madame Macbeth* is to marijuanna." Would that intention be intended as a parody? Until it is, theatres interested in challenging and responsible theatre are best advised to forget it was written.



Diaghilev (Ed Astley) and Nijinsky (Larry Lalonde)

Nijinsky was a creative genius, victimized by exploitative entrepreneurs and an insensitive producer. In presenting this point of view *The Final Performance of Vaslav Nijinsky* (now at the Tahmounous Theatre Workshop) this talented Vancouver group has unnecessarily pandered down the influences and forces at work on Nijinsky's life to the bare minimum. The result is more a sketch than a play, an interesting workshop exercise that left me wanting more information about this intriguing man and the people with whom he associated.

This is particularly true about the relationship between Nijinsky and Diaghilev which comes into focus early in the play. What must have been an extremely complicated and extended interaction between the two continental men is reduced to a few cryptic moments. In one brief scene, Diaghilev meets Nijinsky and seduces him to both his ballet company and his bed. The scene ends with the choreographer remarking: "Together they will make love to the world." He asks, "Do you know who I am?" Nijinsky answers yes, they kiss passionately and, suddenly, Nijinsky is surrounded by others also demanding to be kissed. Quick and effectively Diaghilev's request is extended into the demands of an admiring public: sell sex in the need for heroes. It is exciting theatre. But in terms of the gay relationship, it is very misleading. The sexual attraction between

OUR IMAGE

Diaghilev and Nijinsky is depicted in *The Final Performance of Vaslav Nijinsky* and the final scene of Nijinsky's drama. What is not clearly acknowledged in the play is that it was also responsible for the development of Nijinsky's talent. In keeping with Tamahous' economical use of space and their avoidance of set and props, Jeremy Loring's stage direction provides the physical intricacies of most of his characters so that they become cartoons instead of portraits. In Diaghilev's case this is more than frustrating as he ends up a petty gay villain, jealously punishing Nijinsky for his marriage to Romon. This unfortunate casting choice, along with having Edward Asner, the actor who portrays Diaghilev, double as the other cartoon 'heavy' in the piece — an American circus promoter and a government official. What could have been an excitingly complex character, instead becomes an incomplete caricature.

This is not Larry Little's sensitive performance as Nijinsky, however, and Suzie Payne's innovative direction, *The Final Performance of Vaslav Nijinsky* does prove worthwhile. The effective use of sound to suggest mood and locale, the sophisticated lighting design which is a visual extension of the actors, the fine sense of ensemble playing all suggest that Tamahous will do memorable work when given a script with insight and depth. Looking at the current crop of plays in Toronto, I hope that will be soon.

by Robert Wallace

Television

Friday Night Adventure

CBC

The image of gay people has not been good at the Canadian Broadcasting Corporation (or Canadian Broadcasting Closet, as some call it). It is a record of silence and offence not uncommon in North American media in general. For us, and for the networks of course, a very large potential audience is at stake.

No surprisingly then, it took Richard Benner over a year to sell *Friday Night Adventure* at CBC. (The executive producer who bought it says,

"Everyone here liked working with Dick because he didn't bang the drum for gay liberation, but told the story of real human beings.") It went almost another year before the show began to be broadcast. The only publicity that went out was a press release from Benner's lover, which was the way we heard about it. As usual with potentially embarrassing or controversial material, the CBC worked on the premise that if no one noticed it, no one would be upset by it.

Contributors



Will Aitken, a freelance journalist and writer, teaches English at Vassar College in Montreal.

Bill Barbaines, a recreational director for teenagers, writes on the gay scene in New York.

John Higgs writes regularly for *The Globe and Mail*, *Canadian Magazine*, and *Books in Canada* among other publications. He is currently writing a biographical study, *Creative Lives: Contemporary Canadian Women Novelists*, to be published this fall.

In this context *Friday Night Adventure* is an astute, well-acted drama of two gay men, one cringing pick-up, two ordinary men. If not actually sharing sex then at least plainly about to do so and having done so, lines such as, on leaving the bar: "Come on, let's blow this — I don't believe I said that!...," and a young man not only coming out sexually but even showing signs of coming out socially: "I couldn't stand to sneer at myself even if other people do."

The film must be seen as the work of a gay writer with an executive producer, producer, director and two lead actors who are all heterosexual, and a gay man who is not. That's what's wrong.

The director, Frank Vitale, is now known chiefly for two works — this one and *Montreal Man* — about intimate relationships between males, but is avowedly heterosexual. Both lead actors, Benner says, were exceptionally nervous on the set, and found themselves heterosexual. No doubt weighing the risk of being seen as "one of them" in real life if they played their parts too well.

Interestingly, the way the straight broadcasting mind works, Benner was pressured to make the story more romantic. Larry should fall in love with Derek eventually? ("I added a slight, comically less successful, more stereotypically maturing character," Benner refused, he wanted Larry to fall in love with "his new-found freedom," with his coming-out). This may be the most exciting thing in the show for gay viewers to connect with, too, in or out of the closet.

The show is heavily compressed into 28 minutes, straining credibility and cardboard character. The bar scene suffers particularly, cruising, selection, connection and overcoming of resistance flashing by in a couple of minutes — if only it were so easy. And Larry's son, a gay man going home, leaving, from close to the bar to his room to zapng Derek's business associate stretches my credibility farther than I can comfortably go. Benner says the producer and director slowed the pace drastically from his script, so they shot much more material than could be well cut to 28 minutes; they had to edit out important plot points and sequences. I wonder if, in the end, the push for more romance by heterosexual standards, the bar scene wasn't too hot.

Difficult to gauge the effects of *Friday Night Adventure*. CBC's viewer-monitoring department reports 187,000 people across Canada watched the show, too few for an "enjoyment index" to be prepared. (159,000 watched *Lesbian and Gay News Day* the week before, 430,000 watched *Just For Two* two weeks before.) The executive producer says she would have heard if there had been any negative reaction, and word-of-mouth has been only good.

The fact that such a casual treatment of a homosexual "one-night stand" made it to national TV without

Graham Jackson is a Toronto writer. A collection of his short stories, *Gardens*, was recently published by Catalyst Press.

Paul Pearce is a Toronto tenor currently trying his hand at the bakery business.

Lloyd Plunkett, who lives in Ottawa, is president of both Gays of Ottawa (GO) and National Gay Rights Coalition (NGRC).

Michael Riordon is a freelance writer and playwright living the bucolic life on Toronto Island. He is also Education Coordinator for GATE Toronto.

Robert Wallace, playwright, director and author of the play *No Deposit, No Return*, teaches English and Humanities at Glendon College, York University, in Toronto.

Ian Young, well-known poet living in Scarborough, Ontario, founded the gay publishing house, Catalyst Press.



A scene from CBC-TV's *Friday Night Adventure*.

Photo: Harold White

noticeable consequences suggests one of three things to me. Either the TV audience is generally blasé (the executives probably aren't easily offended, though probably just turn it off); or fictitious material bothers people less than documentary, mythical gay people less than real ones on television, much less than real ones in flesh; or, perhaps most critical, the show doesn't seriously threaten most

people's thoughts (a triumph for CBC, which dreams of satisfying 100% of its highly diverse population).

Thank God for *Friday Night Adventure*, to the hungry it was a good meal.

It represents an essential facet of gay self-expression, disturbing enough to take a year to sell, yet not too disturbing to sell to the government and 187,000 viewers.

by Michael Riordon □

GAY AMERICAN HISTORY Lesbians and Gay Men in the U.S.A.

by Jonathan Katz

The history of homosexual women and men in the United States is the subject of this unprecedented volume, bringing together a large group of chronicles of American lesbian and gay male life (including related heterosexual acts and attitudes). Fascinating to read, and intended for a general audience of all sexual persuasions, these selections reflect a new, historical view of this once silent, invisible minority.

Including reports of varieties of male and female homosexuality among Native Americans, of colonial executions of homosexuals, of lesbians in prison, and many, many more. Twenty-first century interviews with victims of the anti-homosexual witch hunts of the 1950s, and the mistreatment of lesbians and gay men by psychiatrists and psychologists through castration, lobotomy, and hormone treatment, this work documents four hundred years of homosexual oppression.

580 pages, 16 illus.

Paper: \$11.75

"Katz's big gay history is on target and will command considerable attention." — PUBLISHERS WEEKLY.

MAIL ME

Gay American History by Jonathan Katz

Name: _____

Address: _____

I enclose a cheque for \$11.50 + 50¢ for postage and handling.
The cheque is payable to *The Body Politic*, Box 7289, Stn. A,
Toronto, Ontario M5W 1X8.

FROM
BODY
POLITIC

posternity

**POSTERS: Canadian
American
European
Vintage
and printed ephemera**

265 queen st east

861-1851



We deliver

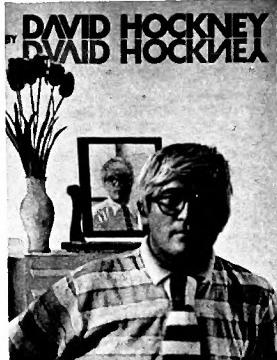
Pizza
plus
Spaghetti
Lasagna
Pasta
Cannelloni
Veal Dishes
Chicken
Hero Sandwiches

Mon-Thurs 4 pm to 1 am
Fri & Sat 4 pm to 2 am
Sunday 4 pm to midnight

Try our unique
Sicilian pizza

236 Davenport Road
(Just West of Avenue Road)
Toronto

929-3311



WHAT THE REVIEWERS SAID...

'Extraordinary, mesmerising, fascinating, one of the few books by an artist, or indeed about the visual arts, which is free of pretentiousness and jargon and which lets us all into the actual techniques of painting, how materials, how chance encounters, how methods affect the final product.'

...BBC Critics Forum

'The fundamental layer is of a man carefully choosing his independent way in the determination to be a good artist. Again and again he comes out with blunt key statements....and the book's worth reading for that alone.'

...The Guardian

26.4 x 21 cm 312 pp., 60 colour and 365 monochrome illustrations

\$24.95

OUR IMAGE

The Ivory Tunnel

Small Press Books

From what I can tell, English writing, and especially poetry, has recently had a renaissance. This excitement, of the US-American scene - largely through its isolation from the larger writing and (particularly small press) publishing community in North America. The "concrete" movement had been a transatlantic one, and what I mean by this is that the two directions William Burroughs, Kirby Congdon, Richard Price, Rita Mae Brown, Ron Koertge, Judy Grahn, Fred Halsted, are taking? (Canada of course) is still striking self-consciously Canadian poems, and a suspension of Governor General's Awards.)

One very promising young (20) English poet is Julian Branton whose *The Story Teller* is published by Sheldon Press (Marylebone Rd., London E2 5QD. One of the poems is "Asking":

The big hint,
that, combined
with your standing at the door,
asks for me.

Man with fast eyes
and his slow awakening,
remembers your greed.

I didn't need
the touch of your memory
sharp with asking

Jack Nichols' *Welcome to Fire Island*, Victoria of Cherry Grove and the Islands, 88-95 St. Martin's Press, 175 Fifth Avenue, New York, NY 10010) is a critical but affectionate travelogue of the gay beach communities near New York City "where innocence and decadence exist side-by-side" and hardly anyone can afford here Fire Island criticized by gays, but can't help thinking most of the bars are faced with a large dose of envy for the Island's lucky summer residents.

Fire Island has many aspects, and for the most part, visitors probably get the ones they want, or deserve

- whether a quiet, relaxed time with friends, or an exhausting round of sex (with or without artificial stimulants). Criticize if you will, but Fire Island is, after all, one of the very few really gay communities in the world - a place where we are in the overwhelming majority, and can do pretty much as we please.

I found Nichols' book to strike just the right note - even to the beautiful picture of a welcoming Lige Clarke on the dustjacket. The other photo on *Stevie* is also quite lovely, and some should have been replaced, but this is a small criticism of an admirably balanced and amiable book for gay travellers and friends.

T.M. has reviewed Canadian David Wallmough's *Small Press Poems*, now a publication of Wimough's own. Cornwall has issued a selection from them, *From a Cornish Landscape* (E2 75, Lodene Press, Padstow, Cornwall, U.K.), illustrated with photos of Cornish country scenes.

Including the work of four poets in one small volume, it looks risky business as an editor is likely to outshine the other, and this is what happens with both *Partners - Of Friendship and Loss* by Alexander Puterick and Robert F. Riordan (\$1.50, Lydian Publications, 363 Crown St., New Haven, CT) and *Select Poems* by Helen Shulman and D. Kaelitz (\$2.25, Presumpscot Review, University of Maine, Gorham, Maine 04038). Of the four writers, Timberlake is the most accomplished and sure of the language he uses.

...as the goldfish shimmering
over tiny pebbles
I'd love to bleed on

...we will check into hotels
of the same class as wife
our backs on in the star-lit bathroom.

it will be the same as being
together...

Ruben Ericker's *The Hollowed and the Soiled* (\$5.95, Vantage Press, 516 W. 34th St., New York, NY) is a novel about the son of a WWII radar station commander who returns to the Pacific archipelago where his father served, and finds intourious gay goings on past and present.

Ericker writes strangulation scenes with all the bone-cracking, blood-curdling gusto of a Mickey Spillane, but he can't write dialogue. Fellas say to one another, "Do you feel revilement because you laid with me?" One butch number ruminates, "A man can have women in his town or other cities without being a homo, can't he?" "I don't know," replies our hero, in all seriousness. "It might depend on the degree and the direction of the warmth. I have certain difficulties with morality, religion, psychiatry and society." Ah,

Fifty pages later, they're still at it: "Are ya leavin' with disgust in your heart, Pig? Because of what we did in your room...?" At this point, a little disgust might be in order. The whole business ends with a truly ludicrous poem. But enough!

by Ian Young □



Julian Branton

Branton writes with concision and care. He has real ability, and I wonder what direction he will develop in. His forays into dangerous territory are still very circumspect and compared to young American writers with whom he's often grouped, he's a bit like Roy Fuller and John Padney, both distinguished poets of a pre-Adrian stripe! It's heartening that they remain perceptive and generous enough to hail Branton so early in his career. But the young English poet should be aware of what I'm thinking of when I say this: I'm thinking of some of the more interesting new people coming onto the scene like Dennis Cooper, Emilio Cabello, Dan Diamond, Gavin Dillard, and Brad Gooch. I wonder if good new magazines like Z, Mouth of the Dragon and Little Caesar are able to bring in

Brian Way.

B. Jeffrey Sarason's *Euthanasia* (\$2, The Solitudes, Carrigah House, Detroit, MI 48214) is an uneven mix that should have had the benefit of some heavy editing. Some poems ("the invalid") sound like high-school hysteria, reject others, like "Catheterization" and "for Christopher" show a greater perception and control of language. Sarason's second book should let us know...

Winning...

continued from page 1

were known to be homosexual. A lot of them are living a double life — this way they can do their part to get the changes. It's a safe way to do it. You've got to understand their feelings — they feel I'll win and we'll all be living a little freer.

You said the committee has to be run like a business. What do you mean? It's non-profit, it's not going to the lawyers, but it's a formal mail, acknowledge the cheques, enter them in the ledgers and the card file, take the letters to the bank, put them in the safety deposit box — it's a whole procedure. One of the lawyers looked over the books and the cards. Everything has to be done the way it should be. We've learned as we went. In 1976 we learned to keep everyone informed exactly as to what's going on, the financial statement, details as the case works its way into court. It wasn't done earlier. It should have been.

Has anyone accused you of using gay people to help you back up your case?

Yes. But whether they know it or not, my issue is their issue. My fighting for myself, for John Damien, for my rein statement and for inclusion of sexual orientation in the law, I mean, that takes care of everybody. Once we're protected, you're going to say you don't need us?

You know, a lot of guys said I was making \$100 a day, why couldn't I fight for myself, which is all wrong. No matter how much I made, the issues are still there. If I was a groom or a clerk I wouldn't have got fired. Because I was a judge, a steward, I was fired.

I was told over and over again guys because I wasn't gay enough, the same as I was put down by the straights — so I'm not gay enough and I'm not straight enough, so where am I?

Has your view of human nature changed?

Yes; there are more selfish people than there are gay people.

Who are you talking about?

In general, race track people because there haven't been too many that came forward. And quite a few gays as well. They're very secure and safe in their own surroundings, their home or apartment, nothing can disrupt that tranquility, their own comfort. They were done without for a long time now. But I understand I was probably the same way in a sense when I was here.

When you're secure again, will that happen again?

No. I don't think so. I tend to think more of people as persons now than as just a faceless crowd. I respect their feelings.

How has your family reacted to your new kind of fame?

I was all right as myself, quietly, but being public is a different story — the family name, right? But I've survived. I know where they're at. I go to their place on vacations now. I don't think they're gay, they just say, with some sense of easy-going acceptance, or with the whole Damien clan.

How did you feel through your days of examination? (The opposition probes for points they can use in the trial.)

Emotionally I felt good. They didn't expect me to be relaxed and take it so cool. But my case has been public, there was nothing new to add. They're the ones that have things that haven't been made public!

Has your view of the legal system changed?

Definitely, yes. I thought it was just cut-and-dried, you just get a lawyer, go to court and you present your case, they'll make a decision. It didn't work that way. They lied to me and they had no reason, but I have to defend myself and they're not forced to present the facts! Just the assump-



Out of the picture

That's John Damien. This is the inside of the stewards' box at Woodbine Racetrack in Toronto. That's the man who keeps the races — the people who keep the races. He's a race track honest. John Damien is not among them.

Two years ago John Damien was a steward.

Then he quit.

The Ontario Jockey Club Racing Commission discovered that he was homosexual and fired him. That's what happened alone. He had been a part of the racing world for 20 years.

Today John is

fighting to have his job returned to him.

He has been fighting for two years, and he's determined to win. But the fight is a long and expensive one. The next he is sure will do the same.

He's fighting to have the case in the hope that he will run out of money.

So far he has not received any money from the public.

He has not received help he has received from gay people across Canada. The Canadian Gay Men's Caucus gave him \$1,983 to donations during the two years of its existence. But the

case continues to drain the fund. It has already cost \$15,206.72. The opposition has come up with new ways of delaying the court appearance.

If John Damien wins the case, he will be prececded which will change all of our lives.

It will mean that no employer will fire any person for being gay.

It will mean that we'll all be a little more open about our sexuality.

John is

fighting to be a steward. John is fighting for now. But he needs support. Our help has kept him going for two years, it's essential that we not fail him now.

So again, if you dollars

whatever you can spare — to help John get back into the picture — help us all get a little more into the picture.

Small donations for the Committee to Defend John Damien, Box 117, St. V., Toronto, Ontario M6J 3K4

Worth fighting for!

done, just the thought of a person being a homosexual is enough to fire them. I don't think that's justice.

I understand now why people are discouraged early from fighting. There doesn't seem to be any end to it. It costs a fortune just to prepare yourself to go to court. We went through two years of motions and examinations before we got to the trial. Like the word said, "It took six months for the Human Rights Commission to come out and say 'It does not mean sexual orientation' — how many thousands of dollars did it cost just to get them to say 'We weren't covered' when we've been saying all along we're not covered!"

People are afraid to fight because it's uncomfortable for you back there.

They could make it as uncomfortable as they want, I'm positive I could handle it. I know the job, I think I was a good steward. I have no problem communicating with the people on the race track. I've gone back on five occasions, each time the reception was tremen-

dous. I'll keep on going back until the race starts, just until an agreement is reached. Show that we still alive. I want to get my job back with no strings attached, go back to where I left off two years ago.

Is that possible after what's happened and happening?

The people I'm in conflict with are no longer here. They're not here at the time of my firing. John Mooney, former President of the Ontario Jockey Club, Gorman is no longer Supervisor of Racing for the Ontario Racing Commission, P.C. Williams no longer Personnel Director for the Ministry of Consumer and Commercial Relations, so who does that leave — MacNaughton? Well, I'm not worried about MacNaughton. He's getting up in age, he'll be retiring pretty soon. Well, there's W.R. MacDonnell — time will take its course.

What do you think of your opponents?

Intelligent people try to work things out on a gentleman's level — you sit down and discuss it. You don't force a person to go public. We went right to

the last day trying to negotiate, trying to set up a meeting with the Racing Commission, but W.R. MacDonnell came right out and said "I am representing the Commission and there will be no meeting."

If they had agreed to a meeting, is it possible none of this would have happened?

I'm pretty sure we could have ironed things out, it might still have gone public. On the other hand I might have salvaged my job.

If this had occurred now, would your response be any different?

The only way is to fight publicity. Back then we could have discussed it — now I know the way their minds are, I know they're not going to let it go public. They don't give you any opportunity to defend yourself. They lied because you're a homosexual you don't deserve even a hearing. They've made the problem, not me.

You no longer have faith in a "gentleman's agreement"?

With those individuals, no, I'd never be able to trust them again.

Do you agree your opponents aren't going to be much disturbed financially by this case?

Well, they're using my money to start with. The Racers Commission and the Ministry are using our tax dollar to fight with — no, I don't think they've gone into any of their pockets as of yet.

Everyone's fighting so hard?

I do not know. I don't know how much hurt they'd suffer if they lost face. To me losing face doesn't mean a thing. To them it might, maybe their friends would disown them.

You said if you win, gay people's jobs would be more secure. Could it be that they're fighting, the president?

It's MacNaughton. MacNaughton's got his head set against homosexuals. I don't know if he'll ever change his attitude. I never knew where their minds were 'till I got fired.

How would you say the media have treated you in general?

Everyone's treated me really well except the Human Rights Commission! Except the Human Rights Commission! What papers what's been happening?

They sued us and the papers to keep the papers quiet, and they've succeeded. It served their purpose — they haven't acted on it, it was definitely to silence the papers, so there goes your freedom of the press out the window, right?

Do you really believe that 'sexual orientation' in the Human Rights Code would change anything?

It would give us leverage, it would give us support where we haven't had support. They don't even acknowledge our existence now, yet they claim to be a necessity in society. I find it difficult to believe that a group like the Human Rights Commission can come out and judge without hearing all sides of the story. If there's millions and millions of people not covered, that's their job, that's what we pay them for, that's where our tax dollar goes. We're supporting this commission that's doing nothing for us. They've got beautiful offices — I was up there — but what are they doing?

Will you win, will your interest in gay liberation continue, or will you have had enough?

My interests lie with the legal aspect. I'm presently working on something for the future. I won't make a career of gay liberation, but as an individual I'm working on it.

What is it you're working on?

It's a secret. It's for the benefit of all gay people. The results are positive.

Have you considered the possibility you might lose?

I never consider that. That's a defeatist attitude. A person's just strong enough to handle one situation, right? I'm pushing this to the hill to win. How could I, in the back of my mind, think of defeat when my whole entire being is to win? You can't split yourself in half, that's the way I look at it. I'm solely concentrated on winning. □

JOHN DAMIEN RALLY AND BENEFIT DANCE

Saturday February 5, 8 pm

The Butterly, University of Toronto
(entrance off Devonshire, which runs down the west side of Varsity Stadium)

Divided we stand

"Lesbians and gay men."

**Is that comfortable unity just a convenient fiction?
A compelling call for a new dialogue.**

by Andrew Hodges

A new dialogue has to begin on the subject of the relationship between lesbians and gay men. Major events like the Canadian 4th Annual Gay Conference and the Gay Academic conference in New York, have in effect produced a consensus resolved by the same various demands, resolutions and promises that I have heard and seen to fail many times before.

I have come to question the assumption that underlies these conflicts, the assumption that there can be no coherent group that can be described as "gay people" or as "lesbians and gay men". The latter contrived phrase, which is the one now most favoured, makes particularly plain the difficulty of finding even a word for this group, for everyone knows, the words "homosexual" and "gay" are male-identified.

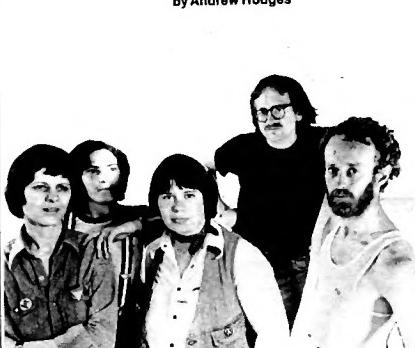
This difficulty is not some mere accident of vocabulary. It occurs because society is male-identified and sexist. And these problems are compounded by the lack of social and political organization. I have come to the conclusion that the conception of "lesbians and gay men" as a single entity is an artifact that one can really believe in and still less act upon.

Others are pointing to the same conflict in a different way, suggesting that sexism is not a real issue, or that women's oppression pales before the persecution of gay men. In contrast, I feel that sexism, by which I mean the institutionalised inequality between the status of men and women, is of overwhelming importance.

In the conventional view, there are supposed to be "people" who identify themselves as gay. Some just happen to be women, others men, just as some are black and others white. All alike are oppressed as "gays" in this picture; all alike are the instrument of social values, of sex discrimination or the threat of it, all are denied openness and spontaneity, all are alienated from the family system. In this model of the movement, all "gay people" would put aside their differences (gender, race, class) and unite in bettering the world.

But this model failed as soon as it was invented. Lesbians realised immediately that "putting aside their differences" would mean adopting male definitions of what were issues and what were solutions. Hence the women's groups, the women-only caucuses and lesbian separations — all much to the annoyance of gay men.

Differences due to gender are just



too great to be put aside'. Lesbians and gay men are oppressed in different ways; these differences being dictated by the heterosexist society. Lesbians need economic and social equality as women for their own material survival, for other things men do not. Lesbians also have difficulty in being taken seriously as regards their preferences, choices and ideas, simply because they are women. Gay men do not. Lesbians have to overcome the notion that a woman partner is less than satisfying sexually, being given a worse grade than a man. Gay men have no such problem — dullness is one of the few things that gay male sex has not been accused of! But they suffer from sexism in other ways. Expected to support the myth of masculinity, they attract a special anger, letting them down when they do not fit in the norms of Christians, Nazis and psychotherapists has taken more inventive forms than has usually been thought appropriate for controlling "mere" women.

Of the many divergences here, sexual expectation is the most important point. It is currently drawing particular attention. But attitudes to sex do not stand in isolation; they make sense only in the context of heterosexism. All women, lesbian or not, suffer from being objectified sexually in a way that most surely if ever seems to be the case. Women are attacked impersonally, arrogantly, by heterosexual male expectations. It is logical that women should want to remove sexuality from where it is irrelevant (employment, for example);

to desexualize woman's public image, and to restrict sex to the private domain where a woman has at least some chance of being treated as a person.

Now in a very diluted way, gay men experience and share in women's situation. I remember moving when I was eighteen from a rather gentle college high school to an all-male college. I was really shocked, and socially incapacitated, by the male chauvinism of our dormitory. Anytime I thought or cried in protest sounded like a confession of what I dreaded being discovered: that I had had no heterosexual experience. The other males might suspect from my "soft" attitude to women that I was (what I then deeply feared) a homosexual. They knew I had the respect and privilege I had in their eyes by virtue of being a male, might in fact treat me like a woman! I felt like a spy in their midst under false colours.

When gay liberation came along, I found that many other gay men had also experienced a downward point of view from inside the enemy camp, and felt themselves similarly threatened by it.

And this is why it could be claimed that lesbians and gay men had a single struggle, that indeed gay liberation and women's liberation are identical. No aspect of gay men's oppression can do without this central connection. And yet it does not seem to me to be the whole story. Gay men cannot live by negatives alone, by not being sexist; they must have some positive way of expressing their sexual and social

identity.

What gay men suggest they can do is to subvert heterosexism by their sexual expression. Gay male sexuality denies the assumptions of heterosexism — that the words "woman" and "sex" are all but synonymous, for instance. That women and not men are sexual, receptive, that women are something inherently female about making one's body attractive; that male bodies are naturally gross and ugly.

Gay men subtly or not so subtly undermine the image of the male as economic provider and political arbiter by extorting money from us men, attributes irrelevant to social status. Then also, by a comparatively open admission of their need for attention, affection and passivity, subvert the concept of the purposefully striding, aggressive, impulsive male.

Surely, there are common courtesies of sexist gender-roles — but they are also pretty well diametrically opposed to the feminist program. Gay males encourage male-female equality, in the sense that they want men as overtly attractive, as open to erotic attention, as women are. This is not to be. This is quite different from the feminist logic of removing sex from public life. Gay men are liable to see their sexuality as a redeeming, levelling force, their gift to the world. Women have had quite enough of men who think their sexuality is a gift to the world. Indeed, when it comes to the gift of sex, she wants no one to be a sexual object, gay men often speak and act as though they wanted everyone to be a sexual object.

These conceptions of equality are very different that it is not surprising that contradictions occur. In particular, it is not possible for gay men honestly to do what they are often expected to do, namely, to give unreserved support to the feminist movement. For, while supporting the cause, the connection between their own low status and women's low status, they cannot go along with the program of sexualising all public and social life.

On the street of Syracuse NY, where I have been living, there are large posters of gay men, one showing a man in the balls, with the words: Men! Next time you whistle at, hassle, ogle, rape, approach... may be your last! How can gay men honestly accept the idea that making eyes is as bad as rape and deserves castration or death? They spend hours in bars, in the hours of the day and night looking at them, have to do a great deal of fending off of unwanted attention themselves, and find it hard to imagine that women are such delicate creatures that they cannot do the same. Of course, their more sanguine attitude is due to the fact that they are not objectified as *inferiors* but

Andrew Hodges, co-author of the influential pamphlet *With Downcast Gays*, has recently returned to England after a year of research in mathematics at Syracuse University in New York State.

"Events done in the name of 'lesbians and gay men' are done almost entirely by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry."

Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, never criticized in public."

Ironically, even the cosy picture on the poster for the 4th Annual conference is not for real.

**It is a composite to two photos:
one of three women, one of three men.
One man was lost in the process.**



those who look at them. The fact remains that it is hard for gay men to consider non-violent sexual approaches to women as safe and dangerous. For gay men, as Rita Mae Brown comments, "the easiness of rejection is incredible. Sex isn't a weapon... it's a release."

Feminists are aware of gay men's sexual freedom, and sometimes attack gay men for objectifying each other. A nearby lesbian-feminist group attacks 35 men who were arrested for detaining those arrested for washroom sex. They say that the arrests are no worse than "the mutually exploitative and sexist nature of tearoom trysts," and that anyone who makes sexual contact in a toilet is being "oppressed by someone who doesn't care about a fully human being." Sexual tradition carries on. A similar attack is made by a person from the state Human Rights Commission on all gay male causal sex, on the grounds that if committed heterosexual sex is a sexist exploitation of women by men, then uncommitted gay sex must be an exploitation of gay by gay. From a gay male point of view, the argument is the other way round. Gay sex can be mutual and unexploitative, if it were not for sexism then so could heterosexuality. Heterosexuality, in which women are allowed only the roles of victim or prostitute, should not be allowed to give all sex a bad name. (This is not to say that women also be allowed to feel some sympathy for gay men, whose need for sexual release is just as great, and who do not have the same opportunities for achieving it in a decent way.) Essentially gay males, by being males, have had the privilege of an environment in which a sex-positive attitude can work out well. They would like to extend this attitude to women and men of all sexual and homosexual. Women have not had this privilege, and justifiably are apt to regard sexual liberation as simply an extension of male privileges.

To return to my main point, I feel that an honest appraisal of these conflicts is impossible if one is committed to the idea that gay people must have a unified voice of their own. Lesbians and gay men necessarily have quite different standpoints. It would be quite incorrect to try to draft lesbians into a gay men's program for sexual expressiveness. For it must be remembered that in heterosexist society, a woman who says she wants sex takes on an increased level of risk. Lesbians have to resist being defined as the sexual sex-hungry or sex-identified women. They have to do something much more radical, to redefine sexuality in such a way that it is no longer regarded as something men do with cocks. They

have to get away from the idea of a "sexual act," and to develop verbal and poetic imagery in place of the intensely visual imagery invented by males. These programs are sex-positive, but in a quite different way from gay men's positiveness, and the result has been something utterly fresh and new — a lesbian feminist culture.

Gay men do not have this fresh and vigorous culture within themselves. One reason for this can be traced to the notion that in a movement of "lesbians and gay men," any accent on the male is anti-female and sexist. Thus male imagery is "glorifying men," and must be excluded. The result of this policy has been that the male body has been left to be trashed and packaged by gay capitalists. Even the most enlightened salons of gay male sex-positive, desirable, masochistic, sensuous, with few exceptions has been abandoned to the crude and repetitive glossiness of profit-making publications, which model their imagery on "successful" heterosexism. Formulae comment on the enormous spectrum of male sexual possibility, but when this is done within the movement, it comes explicitly as "lesbians and gay men" done almost entirely by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry. Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, never criticized in public.

Accordingly, I cannot see that when we look at the positive aspects of gay men's and lesbians' identity (namely that they are not negative facts) the opposition we discuss is really a struggle feature that justifies the insistence on the unity of "lesbians and gay men." When in a particular group "unity" is achieved, I suspect it is at the cost of sweeping under the carpet all the difficult issues of sexism and sexuality. It is "unity" at the cost of the women's consciousness or at the cost of the women's sexual profile as regards sexual expression.

Why are we all so hung up on unity anyway? Some of the standard reasons (strength, numbers, etc.) look pretty thin in reality. A more subtle reason was admitted by gay men at the Annual Conference: they feared that an autonomous lesbian movement would threaten the "unity" of the movement in public; that gay men couldn't get along with women. Using lesbians to make gay males more acceptable, however, is not exactly a strong ground for unity!

It is likely that heterosexuals can diminish their terror of homosexuality if they can feel that there are women and men involved with each other at high levels. They may then not be so afraid if they can be allowed to feel that, like other minorities, gay men have "their" womenfolk around. Nominal unity is used to legitimize gay men, who will applaud calls for lesbian

autonomy as long as they know there will always be a few token lesbians attached to the "gay" (i.e. gay men's) movement as well.

Unity and equality are so hard to achieve in practice! If the word "gay", and the "gay movement", are defined to refer to both women and men, then certainly every conference, panel, talk show, magazine, newspaper, etc., must be organized with both in mind. But for anything which depends on voluntary, self-sacrificial effort, this is an aim but impossible demand. Especially as, in practice, those who insist on equality of representation also support the right of lesbians to have separate, woman-only events. The result of this is that the movement is divided into separate units, is that events done in the name of "lesbians and gay men" are done almost entirely by gay men who invite lesbians to make up numbers in a fashion redolent of Victorian chivalry. Males are thus perpetuated in the role of initiator and inviter, females as the quarry to be seduced, flattered, and never, never criticized in public.

The problem could be solved by abandoning the concept of "gay people", and speaking only of "gay men", where appropriate, and "lesbians" where appropriate. Why is there such resistance to this?

It would mean a confession of failure. And it would upset non-gay people probably more than our difficulty is the implication of men's sexuality.

Technically excluding lesbians, would in practice be organized by men only. It smells of male chauvinism.

And in the words of Karla Jay, "women excluding men is different from men excluding women... because men exclude women reinforces our preexisting social structures."

We do not organize gay males as they do us, so we should be able to exclude them, but they should not exclude us." The model for this, the usual view, is eminently respectable.

We approve of black-only movements for racial equality; we condemn white-only groups as racist. I suppose I have come to feel that the women's movement is more important than these analogies suggest. We need a re-appraisal based on what really works.

Certainly, there are pay men who are male chauvinist, who do not want anything to do with women, who self-oppessively rationalize their sexual choice as choosing the "superior" sex. But the real male chauvinism is deeper and more complex, and the pay men's current situation is mounting.

The editorial collective of *Gay Left* (London, England), used to describe their publication as "a socialist journal produced by gay men," which indeed

was. They were attacked for the use of the word "men," which was said to be used "with pride." They have now retracted and call themselves "gay people". By so doing they in my view perpetuated the chauvinistic notion that men are allowed to call themselves *people*, while women are only allowed to call themselves *them*. They called themselves "men" with pride. I think it was an attempt to be honest. Conversely, I do not feel that current male gay organizations would like being cut down to size by having to admit the fact that they are only men.

Use of "gay people" or equivalents, is presumably meant to combat lesbian invisibility, but it also creates one as men. But the usaga doesn't succeed. The Advocate's recent article "Black and Gay" totally ignored black lesbians' existence. In response to complaint, we read that they "overlooked" what they hypocritically call "this important element of the gay community." Why can't they be honest? Their article is written for gay men (it has a sort of Women's Page in the middle to attract a few women readers and boost its movement pretensions). It wanted to run an article on black gay men. Why pretend that it was covering gay men and lesbians equally, but "overlooked" lesbians? I have to feel that "gay people", "gay community" and so on do in fact serve to reinforce the notion of invisibility rather than to combat it. It would be better to insist on always using the words "gay men" where appropriate, thus constantly provoking the question "so what about gay women?"

So often gay men form an organization, call it a "gay organization", create male-oriented activities, and then complain that "women won't come along." This is a steeped in paternalism, gay men are encouraged to believe that lesbians are in some sense "their" women, their rightful responsibility. This will do nothing for lesbians.

Dishonesty and pretence are greater enemies of progress than open disagreement. The age-of-consent political campaign in Britain has indeed affirmed this year by a conference of "lesbians and gay men". In reality, it was formulated by gay men only. Many lesbians have since criticized it. How can we deal honestly with important issues like this, issues which go to the heart of what we mean by liberation, without acknowledging the deep differences that arise between lesbians and gay men? Progress will be impeded by the notion that gay man can organize and speak for "gay people". Pure silence will achieve nothing. A new dialogue must begin. □

Gay Alliance Toward Equality (Toronto)

Become a GATE supporter
Fight to end discrimination
Add your voice to the movement for our liberation.

For a minimum pledge of \$10 a year (\$5 for unemployed) we will give you:

- reduced admission at GATE dinners and dances
- A subscription to Gay Rising, GATE's monthly newsletter

CALENDAR OF EVENTS

- Wed. Feb 2 GATE general meeting 8 pm
193 Carlton
- Sun. Feb 6 Coalition for Gay Rights in Ontario steering committee 10 am, Cecil Rhodes room, Trinity College, U of T
- Sun. Feb 6 Lesbian Organization of Toronto 4 pm, 342 Jarvis St.

The GATEDANCE

Sat Feb 19
Holy Trinity Church, 9 pm

- information about upcoming events and how you can help in the fight for our rights.

Join the Lesbian Caucus

An autonomous organization that seeks to mobilize the lesbian community of Toronto. Meets the second and fourth Sunday of each month (see calendar below).

All women welcome.

JOHN DAMIEN RALLY AND BENEFIT DANCE
Sat. Feb 5
The Butterly,
University of Toronto 8 pm
(entrance off Devonshire,
which runs down the west side of Varsity stadium)

Write or phone us 193 Carlton Street, Toronto M5A 2K7 964-0148

LOST & FOUND

"...Horrible indecent liberties"

The trial of a dancing master, Toronto, 1840

Robert Burns' account of the Maryland scandal of 1838 (see *TBP* 29) brings to mind another instance of how early-Victorian Toronto dealt with homosexuals. The evidence for the case of Richard Yeo is to be found not in the meticulous documentation of a government inquiry but in a couple of reports in the newspapers of 1840 and 1841.

On December 11, 1840, the *Toronto Mirror* printed the following account of a hearing in the King's Bench court. Mr. John Yeoman (dancing master) was arraigned on an abominable charge, preferred against him by Private Wm. White, 34th Regiment, of having attempted to commit an unnatural crime. Defendants stated that on the night of 7th Inst., plaintiff had come up to him when on duty at the King-Street Barrack guard, and requested of him to go to some drinking house with him. The soldier said that he could not leave his post. Then, said defendant, you can come to my quarters in King-street, and I will give you plenty to drink, &c., and thus saying, he seized the soldier around the waist and took the most horrible, indecent liberties. The soldier remonstrated, and made known the brutal attempt, and told him, if he did not immediately decamp, he would give him an inch or two of the steel. Yeo still persisted, when the sentry called for a file of the guard, and had Yeom sent the guardroom, where he remained until morning, when he was brought up to answer for his conduct. In the course of the prosecution, it evidently appeared that he had attempted to do the same to seven others of the same regiment. The examinations were most disgusting, and sufficient to satisfy the court and the audience. When questioned as to what he had to say in extenuation of this bestial attempt, the prisoner could say nothing — he was consequently suffered to find two sureties in one hundred pounds each, and himself released, and posted to make his trial at the ensuing Assizes, or else go to jail. It is to be hoped that this assault will be visited with the punishment which the enormity of the crime deservedly merits.

Unless Yeo was able to find the sureties (most unlikely), he required by law to be rather unlikely to be tried, and this proposition, given the charges against him he did indeed spend the next six months in jail, for the Assizes did not begin until the end of May. Yeo was tried before the Chief Justice of Upper Canada, John Beverley Robinson — the same man who, as we have seen (as Robert Burns mentions) had complained many years earlier of Markland's "feminine" habits of speech and action. This is how the *Toronto Commercial Herald* of June 3, 1841, commented on the trial:

The criminal offences which have been committed have, with the exception of a trivial character, in the person of the guilty individual has been as much to be pitied for the faults of mal-education as blamed for culpable practices. One case has received a verdict of guilty — that of a Mr. Yeo, a dancing master, who is reported to have been less a man than a monkey — which it is to be hoped will meet with the extreme punishment which the law allows — to wit, some five or seven years dry lodging in the Penitentiary, with the pleasing variety of "hard labour". This contemptible

wretch was defended by Counselor (William Hume) Blake, although how anyone pretending to be a character of "gentleman" can understand the legal obligation we are at a loss to understand; however, Mr. Blake acquitted himself with as much vehemence and "unction" as if it were vindicating "persecuted virtue".

It's interesting to note that, even though the *Herald* had mentioned this case before, this report contains no indication at all of the nature of Yeo's offence. If we did not also have that single report in the *Mirror*, six months earlier, we would have no idea as to what the *Herald* was referring to. Our dedicated Robinson took a more lenient view of the case than the *Herald*, by the way. He sentenced Yeo to only a year in the pen.

Yeo's case was different from Markland's. Perhaps because he was a none-too-respectable dancing master, lighting a provincial political establishment, Yeo ended up in court, in the newspapers, and in the penitentiary. Yet there are notable similarities between the two cases.

First, young soldiers were the object of Yeo's sexual advances, as of Markland's.

Secondly, Victorian society's fear and loathing of heterodox sexual preferences emerges clearly from the hostile tone-of-all the newspaper accounts of the Yeo case. The *Mirror* was an Irish Catholic reformist paper; the *Herald* was a Tory paper, the voice of the Upper Canadian political establishment. Yet they were united in their hatred of homosexuality.

Thirdly, the heat that George Markland's friends and associates had been too closely associated with him once he became known is underlined by the *Herald*'s attack on W. H. Blake, the lawyer who defended Yeo. Admittedly, Blake was a political opponent of the *Herald*, but that does not alter the fact that the *Herald* found an excuse to attack him in the fact that he had defended a homosexual in court and referred to the *Herald*'s friend as a decent job of it. (Unless Blake's view of homosexuality differed markedly from that of most of his contemporaries, however, it did not very likely that he did his client justice).

The tone of the *Mirror*'s report is also interesting. Toronto was ignored in political news for most of the time — it is in fact, sheer luck that Yeo's case came up during a short spell when the *Mirror* happened to be devoting a lot of space to the subject — but when they did report it, they frequently did so in rather a moralizing tone. In this instance, though, the tone is rather muted over all. It could not have been much harder on Yeo if he had tried to shoot the Queen. Perhaps the worst aspect of the affair, in the *Mirror*'s eyes, was that Yeo had previously made advances to seven other soldiers without ending up in court. At any rate, so preoccupied are we with the little detail of what kind of person Richard Yeo really was. All we really know is that seven or eight soldiers had a certain story about him.

A final irony. At the same Assizes at which Yeo was sentenced to a year in jail, another man was tried for "the affray of a woman with a scalding kettle". He behind the fire and holding the unfortunate woman. In that predicament until she was so much burned as to cause her death*. Convicted of manslaughter, the accused was sentenced to six months in jail. In Chief Justice Robinson's mind, apparently, feeling up privates was exactly twice as wicked as burning your wife to death.

* by Paul Romney

BREAK

the
UPPER CRUST
natural bakery

The Summerhill Market
1099 Yonge Street, Toronto
Just south of the Summerhill liquor store

Telephone: 922-8661

Monday-Wednesday: 9:30-6:30
Thursday & Friday: 9:30-9:00
Saturday: 9:30-6:00

FRIENDS**OSAWA**

WOMAN 43. Oshawa area desires to meet other women for friendship and fun times. Send name and photo to Drawer 592

TORONTO

FUN LOVING 27 year old to correspond with other gay women. I am shy, energetic, athletic, independent, friendly, reading, parties travelling. Please reply with photo. Serious replies only — no bisexuals. Drawer 503

WOMAN

Wanting young, non-preserved, casual sexual liaison with other intelligent, uninhibited women. Send photo and/or other interesting info. Drawer 495

FRIENDS**PRINCE GEORGE BC**

SINCERE FRIENDS sought by chance or by mail of 25 interests include photography, classical music, gymnastics and travelling. Discretion expected and guaranteed. No phone calls or personal relationships. Replies with recent pictures appreciated but not necessary. Drawer 526

E. Kootenay BC

MALE, masculine, 6', early 40's, educated, single, a camping, fishing and skiing enthusiast. Love good music, reading and conversation. Lonesome like to meet others who share my interests. Can group around my area for companionship and outings. No drugs etc. Discretion assured and expected. White Box 1772, Sparwood, BC

ALBERTA

GAY MALE, 35, attractive, honest, sincere, seeks other gays in Vulcan, Strathmore area. All interests accepted. Discretion assured. White Box 503

SASKATOON

SINCERE, NEUTRAL, YOUTHFUL, mature and intelligent university guy in mid-twenties wishes meeting and friendship with good-looking, attractive, intelligent male. Wide range of interests including local agricultural industry, classical music, and photography. Discretion necessary and very much appreciated. Drawer 516

WINNIPEG

MAN, EARLY THIRTIES, slim, 5'8", wide range of interests from sports to literature. Employed. Desires friend, early to mid-twenties who is the attractive, intelligent, good-looking, considerate, or serious. Drawer 514

LONDON ONTARIO

ATTENTION TRUCKERS 18-35 coming thru London & Woodstock area. Masculine, tall, fit joints. Honest, gay & phone 31. Masculine very discreet and clean. Drawer 491

SOUTHERN ONTARIO

GAY MALE, 35+, straight looking, clean shaven, good looking, desire to meet young guys 16-25 for sex fun, and good times. Interests include: skiing, skating, theatre movies, music and travel. Let's get it together. Write me. Two weeks up north, and sailing trips on my yacht next summer. Drawer 513

BARRIE

white male, 50, 5'7", 155 lbs, good looking, desire to meet more masculine, younger, butch type friends. Who love north, outdoors, non-smoker. Photo & phone no. appreciated. Will answer all. Drawer 535

HAMILTON

MASCULINE MALE, 28, 6'2", 190 lbs, seeks other masculine dominate males for friendship and good times. Nothing heavy just enjoyable get togethers. All replies with photo answered first. P.O. Box 6362 Station F, Hamilton, Ontario

MISSISSAUGA

NEEDED, responsible affectionate man in Mississauga. Clarkson to share more than bedroom romps. I am a gay male, 30, 5'8", 165 lbs, good looking, would like to meet with someone 21-30. I don't speak very well English but if you want to teach me send letters and photo to Drawer 509

MORE FUN



THE SCENT FOR THE MAN WHO LIVES LIFE HARD.
JAC AROMA

If the scent of Jac Aroma is strong and light and your heart pound, Jac Aroma will get you on. Jac Aroma is the man's choice — maximum strength is the reason why. And to make it better, you can get two bottles of Jac Aroma for only \$10. Strength, effectiveness and savings are why Jac Aroma is the finest smell in town.

1 bottle \$6.00
2 bottles \$10.00



VARIABLE SPEED ACCU-JAC
The Accu-Jac is a simple, inexpensive, hand held device which can be used to massage and lock-up. Available in centre-spit or bottom-spit models. It has a built-in timer which prevents leakage and prolongs massage. ONLY \$15.00

& since the hand. And only \$8.50. Send your order to GFC Distributors along with money order, certified cheque or charge card (include signature, card number, expiry date and interbank number where applicable.)

GFC DISTRIBUTORS, BOX 112, PL. BOYAVVENTURE, 2ND FLOOR, MONTREAL, QUEBEC

MONTREAL

HANDSOCK STUDENT 23, 5'11", brown hair, brown eyes, nicely built, interested in meeting similar types of guys travelling to or living in Montreal area. Must be less than 25. Clean, neat, honest, sincere and good-looking. Let with photo and address (phone) a must. Drawer 521

HALIFAX

TEACHER, 37, slim, goodlooking, 172 lbs, brown hair, brown eyes, nicely built, tall, 5'10", likes jogging, body building, badminton, antiques, art, concert, dancing, study, French, English. Wish to meet H.S. students, University students, 21-25, slim, good-looking, for causal or longer duration relationship at my place. can offer overnight stay. gym time. Drawer 496

ME STUDENT, 22, 5'10", 165 lbs, would like to correspond with and meet same or young doctors, lawyers and professionals anyone in Canada for exchange and company. Let's get together. Photo and phone number answered first. Discretion assured. Drawer 511

SEX FOR THE FUN OF IT. Looking for a man who is good looking, versatile, casual sex without hangups or regrets, you should be 21-35, clean, shaven, smooth, not too hairy and not too hairy, inventiveness, able to communicate your needs and fantasies, willing to give and get, teach and learn; I am 32, brown hair in looks and spirit, adaptable, intelligent, good looking, well educated, wide range of interests, serious relationships may follow but close friendship more important, please send serious, detailed reply, photo appreciated, discretion granted and expected. Drawer 511

USUALLY SOMETHING OF A LOSER, Got lonely and suffered 10-speed. Want to 10-speed and have fun. Europe this summer. Need companion for the trip. Attributes: 31, 5'7", 140 lbs, brown hair and eyes, glasses. Canadian first and best. Drawer 512

SPANKING ENTHUSIASTS W/M

early 30's, 5'8", 145, college educated, professional seeks spanking, flogging, caning, tickling, smacking, spank under 30 for both firm and loving spanking sessions with hand or brush. I swing both ways. No S/M or B/D. Apply with photo number. Drawer 515

WHITE LEO MALE straight looking, very lonely and looking for similar aged male or otherwise, hopefully interested in a mature permanent relationship. I am 40+, 5'11", 200 pounds plus, but am working on losing weight. My likes are E.S.P., horoscopes, Biorhythms, love, sex, stories, and anything to do with the occult. My dislikes are black occult, hippies, beards, drugs and other far out weird things. Drawer 508

PROFESSIONAL, well travelled, good looking, 5 ft. 11", 180 lbs, discrete, married, friends 21 to 30, Toronto, and Vancouver. Especially interested in blonde. Photo and letter essential. Drawer 460

COMFORTABLE, LOW-KEY (but NOT taken-for-granted). Friend sought for possibly stimulating conversation, and quiet company. Not necessarily gay. Although it's not essential, we are probably somewhat similar: educated professionals, well-read, with a sense of humour, a good sense of style, and an appreciation of at least some of the arts. While still young enough to enjoy the occasional night dancing, at a well preserved 29 (or thereabout), we have probably both experienced what most people can be wrong from the bar and disco scene and are ready for something more mature and noncommercial. If you are gay, a companion who is appealing to you, please write. Drawer 505

MASCULINE WELL-ENDOWED stud sought for an intensely affectionate male companion that is 35, 6'3", 171. Not into S/M, B/D, or sex. Prefer non-smokers, non-drinkers. Interested in photography, chess, electronics. Casual encounters that may lead to permanent relationship wanted. I am 30, brown hair, brown eyes, and am a good looking, aged between 25-35 approximately and enjoy the finer things with John. Box 191, S.W. Willowdale, Ontario

MALE AGE 22 6'1", 185 lbs, medium build, bushy, considered good looking. Enjoy flying, travel, shows, romantic moments, with the right person. I like baths and sauna, and I like to go to the beach and sunbathe. I am a good looking, aged between 25-35 approximately and enjoy the finer things with John. Box 191, S.W. Willowdale, Ontario

STRAPPINGS given to sum or more, or less, depending by leather type, size, style, and brand. Photo a must. No phones, letter freaks. Answer only if in need of a strapping. Box 112, S.G., Toronto.

MALE STUD 22, 6'1", 185 lbs, medium bushy build, considered good looking. Enjoy flying, travel, shows, romantic moments, with the right person. I like baths and sauna, and I like to go to the beach and sunbathe. I am a good looking, aged between 25-35 approximately and enjoy the finer things with John. Box 191, S.W. Willowdale, Ontario

LEATHER 22, 6'1", 185 lbs, leather clothes, into most series. S/M, B/D and scat. Photo and letter essential. Write Box 491, Willowdale, Ontario M2N 5T1

LIKE TO PLAY chess or Japanese Go? Write to drawer 504.

LOYAL, but lonely, attractive, friendly, bearded gay man, 25 years old, wants to find a mate, permanent relationship and/or friendship with an interesting, considerate, handsome, masculine guy who enjoys life and people and good times.

SUPER ENDOWED MALE, ages 18-40, but prefer younger mate. Young at heart, am goodlooking, 36, tall and slim. Will use phone and send photo, but not essential. Looking forward to you with interest. Drawer 480

32 YEAR OLD man wants to meet bisexual, male or female, handsomely with cerebral palsy. Loves sex, likes folk music and regular needs lots of love from men 16-40, slim, medium height. Phone John Kellerman, 927-7399

CONFIDENTIAL, 20, 5'8", 155 lbs, brown hair, blue eyes. Great interest in theatre, dance, films and music. Interested in one man age 20-30, appt. must be gentle, sincere, honest. Photo appreciated. Drawer 494

JOCK STRAPS, workbox, levis, boots, adidas. All these things come on. Especially get off on leather straps or pair of set. I'm very handsomely 20+, slim, and uninhibited. Does anyone share my fetish. Answer with picture please. Drawer 493

MALE STUD 22, 6'1", 185 lbs, attractive, seems similar makes for company, friendships and others. Discretion promised and requested. Drawer 497

STRAPPINGS given to sum or more, or less, depending by leather type, size, style, and brand. Photo a must. No phones, letter freaks. Answer only if in need of a strapping. Box 112, S.G., Toronto.

MALE AGE 22 6'1", 185 lbs, medium bushy build, considered good looking. Enjoy flying, travel, shows, romantic moments, with the right person. I like baths and sauna, and I like to go to the beach and sunbathe. I am a good looking, aged between 25-35 approximately and enjoy the finer things with John. Box 191, S.W. Willowdale, Ontario

LEATHER 22, 6'1", 185 lbs, leather clothes, into most series. S/M, B/D and scat. Photo and letter essential. Write Box 491, Willowdale, Ontario M2N 5T1

LIKE TO PLAY chess or Japanese Go? Write to drawer 504.

Classified Ad Form

Condition: Paid Prepaid Cash Credit
Copy must be prepaid by money order or cheque. Do not send cash through the mail. The Body Politic reserves the right of refusal. Late copy held over for the next issue.

Copy date for next issue March issue (No. 31) — Feb. 11
 April issue (No. 32) — March 11

Rates:
Individuals: 10 cents per word, minimum \$2.00.
Businesses: 30 cents per word. Minimum \$6.00.
Box numbers: 10 cents per word. Minimum \$6.00.
Reprints: Write us. We will charge you the cost of mailing and forward your mail once a week for \$1.00 per ad per issue.
Reprints: There are no discounts for repeating classifieds.

Publish in section:

Box number required
 Enclose \$_____ for _____ no. of issues.

Name: _____

Address: _____

Print your ad below in block letters, one word in each box.

1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	
29	
30	
31	
32	
33	

COMMUNITY PAGE

PA FUERAL is the voice of the Puerto Rican Gay Movement. 12 issues regular sub \$1. All Mail, \$6. Send to: P.O. Box 12900, P.R. 00906, San Juan, Puerto Rico. 00906.

LETTERS

LOONEY? NO NEED TO BE.

Discover gays in your area or throughout the world. 30 worldwide ads with \$1. Send to: Attn: Correspondence in plain envelope Universal friends, Box 491, Willowdale, Ont., M2N 5T1.

25 YEAR OLD BOMBLE would like to contact anyone in their age bracket in penfriends! All letters answered. Write me: Boxholder, P.O. Box 273 Station F, Toronto, M4Y 2L9.

MAIL NEW FRIENDS throughout Canada and the U.S. Join GAYMATES, a penpal club for gay men. For info free write: GSI, Dept. B, P.O. Box 3043, Saskatoon, S.A., Canada.

GAY PENFRIENDS inquiries in vited. Jack Hating, Box 8800BP, Honolulu, HI 96815. INTER-

NATIONAL COVERAGE
OTHER

VENTURE CAPITAL Carefully planned gay business in Toronto requires capitalization. Minimum investment \$5000. For prospects, write: Drawer 533.

ANVIL'S SPORTS Soccer, volleyball, basketball, touch football. TAG 96-6699.
BAR NONE has existed for two years. Most of its readers are incarcerated, however, many are on parole or on their honor. But Bar None may be the if it doesn't get financial help soon. Please give all you can.

Box 100, Box 124, W. Somerville, MA 01844.

CANADIAN/EUROPEAN COUNTRY club, now being organized in Toronto. Responsible wildlife conservations) oriented in individuals, not institutions, although both are welcome. No SM or words or any kind. For further information please send your name and address to: Drawer 534.

SHARES FOR LIFE, Richmond Street, Suite E, 1020, 1030, 1040, 1050, 1060, 1070, Toronto, \$750 per/share base offer or highest bid. Box 191, Station A, Willowdale, Ont.

THE WEST COAST IS CALLING! Have you ever thought about living in Vancouver? Use our address for your personal and business mail. Receiving daily forwarding, Vancouver post office has no service fees. First class at low cost. Directions assured. Write: SUNSHINE MAIL SERVICES, Dept T, P.O. Box 8040, South Burnaby, BC V5J 3T1.

ONTARIO PIECES our gay group, the Ontario for Gay Rights, in the Ontario (CGR), 193 Carlton St., Toronto, and learn of other lesbian and gay persons (many groups) in the area. Let us make your presence felt throughout the province.

GAY LEGAL ENCOUNTER and exchange GLEE is a legal exchange recently formed to provide free legal advice to gay people and prisoners incarcerated in all federal and state facilities. GLEE is especially geared to serve the needs and difficulties with the problems relating to gay persons. Some of the services available are research, assistance with the preparation of suits and motions, filing class action suits (especially 1983), and legal cases, non-appointed court representation. For more information on these and other free services, write to Jerry Diener, P.O. Box 2, Lansing, Kans. 66451.

AMSTERDAM BOUND? Exchange your gay guide book for a walking, knowledgeable, attractive and friendly gay guide-book. For information, write: Graeme Allen, Langdale, Hasselt 14, Amsterdam, Holland.

SUBURB - Northern Ontario gay men and lesbians time to get together! Affirm our presence in the north. Drawer 428.

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes democratically constituted organizations of gay people co-operatively run clubs and community centres; bookstores; newsletters themselves as well as periodicals; and periodicals, gay periodicals operating on a non-hierarchical, non-profit basis.

If you wish to be listed, please send the information about your group to: **The Body Politic**, Box 7289, Stn A, Toronto, Ontario M5W 1K8. Please do not make any change in information already listed on the Community Page.

CALGARY

DIGNITY/CALGARY
Box 1492, Stn T
Calgary, AB T2H 2H7

GAY INFORMATION AND RESOURCES

185, 7th St. SW
Calgary, AB T2B 1Z5
264-5911, 7-10 PM

LESBIAN DROP-IN

338 - 14 Ave. S.E.
Calgary, Alberta
Wednesdays 4-6 pm
264-5911

CORNER BROOK

COMMUNITY HOMOPHILE ASSOCIATION OF NFLD (CHAN)
Box 905, Corner Brook
Corner Brook, NF A2H 6J2

EDMONTON

CLUB 120
1242 - 106th St.
Edmonton, Alberta
(403) 423-5051

GAY ALLIANCE TOWARD EQUALITY

8225 - 109 Street
Box 1858
Edmonton, Alberta
(403) 439-1660

FREDERICTON

GAY FRIENDS OF FREDERICTON
Box 442
Fredericton, NB
(506) 472-5576

GUELPH

GAY EQUALITY
Rm 221, Univ Centre
Univ of Guelph
Guelph, Ontario
Guelph, (519) 836-4550

HALIFAX

THE ALTERNATE BOOKSHOP
1050 Barrington Street
Halifax, Nova Scotia

GAY ALLIANCE FOR EQUALITY

Box 161, Amabile St.
Halifax, NS, B3L 4G9
Gayline (902) 429-6969

HAMILTON

MCMASTER HOMOPHILE ASSOC
Box 144, St. B
McMaster University
1280 Main Street
Hamilton, Ontario L8S 4M8

KINGSTON

KINGSTON WOMEN'S CENTRE
200 Montreal Street
Kingston, Ontario
(613) 542-5226

KITCHENER/WATERLOO

QUEEN'S PLACE
28 Xerox Place South
Waterloo, Ontario
(519) 886-1620

WATERLOO UNIVERSITY HOMOPHILE ASSOC.

Student Affairs Centre
51 Queen's Crescent
Queen's University
Kingston, Ontario K7L 2Z7
(613) 547-2836

PETERBOROUGH

TRENT HOMOPHILE ASSOC.
265 Ridge St., Rm 302
Peterborough, Ont.
(705) 742-6229, Wed-Sun

LONDON

HOMOPHILE ASSOC. OF LONDON, ONT.
649 Coborne St.
London, Ontario N6A 3Z2
(519) 433-3762

MISSISSAUGA

GAY EQUALITY MISSISSAUGA
Box 193, Stn A
Mississauga, Ontario L5A 2Z7

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes democratically constituted organizations of gay people co-operatively run clubs and community centres; bookstores; newsletters themselves as well as periodicals; and periodicals, gay periodicals operating on a non-hierarchical, non-profit basis.

If you wish to be listed, please send the information about your group to: **The Body Politic**, Box 7289, Stn A, Toronto, Ontario M5W 1K8. Please do not make any change in information already listed on the Community Page.

MONTREAL

ANORGONY BOOKSTORE
1217 Crescent St.
Montreal, Quebec H3G 2B1
(514) 866-2131

ASSOCIATION COMMUNAUTAIRE HOMOPHILE DE L'UNIVERSITE DE MONTREAL

CP 755,
Circonscription, Quebec H2V 4N9
ASSOCIATION POUR LES DROITS DES GAI(E)S DU QUEBEC

(formerly Gay Coalition Against Repression)
CP 36, Ste-Catherine C
Quebec H2L 4J7
(514) 866-2131

CENTRE HOMOPHILE URBAIN DE MONTREAL

6581 St Laurent
Montreal, Quebec
(514) 871-5381

GAY INFO

c/o Eric Bell
609 Moffat Avenue
Vancouver, Quebec H4J 1V7
(514) 253-1101, 7-10 PM

GAYLINE

Box 1011, 868 or 931-5330
7 days/wk, 7-11 pm

GAY MCGILL

University Centre
3480 McTavish
Montreal, Quebec H3A 1X9

GAY SOCIAL SERVICES PROJECT

4515 St Catherine W
Montreal, PQ H3Z 1R9
(514) 934-0721

GRADEUR HOMOSEXEUIL D'ACTION POLITIQUE

CP 235, Stn N
Montreal, Quebec

MONTREAL LESBIAN ORGANIZATION

3595 St Laurent Street
Montreal, Quebec H2X 2N6
(514) 842-4781

MONTREAL LESBIAN

ORGANIZATION
3595 St Laurent Street
Montreal, Quebec H2X 2N6
(514) 845-4471

OTTAWA

GAYS OF OTTAWA/GAIS DE L'OUTAOUAIS
Box 193, Stn D (Mailing Address)
Ottawa, Ontario K1B 5W9
375 Elgin, 2nd floor

Ottawa, Ontario
Gayline 238-1717

Business: (613) 233-0152

GAY PEOPLE OF CARLETON

c/o Ottawa Univ
Colonel By Driveway
Ottawa, Ontario K1S 5B6

PETERBOROUGH

TRENT HOMOPHILE ASSOC.
265 Ridge St., Rm 302
Peterborough, Ont.
(705) 742-6229, Wed-Sun

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 193, Stn A
Quebec City, Quebec G1R 2P6
(416) 699-1211 ext 2327

QUEBEC CITY

ASSOCIATION HOMOPHILE DE QUEBEC
Box 1

“I just want to thank you. And I hope I can get this paper into the hands of more people. It will do all our heads some good.”

During the last year we have been getting **The Body Politic** into the hands of more people. About four thousand more. Thanks mainly to you, our readers, who donated \$3,500 last year in response to our fund-raising campaign.

What's the connection? Well, because most members of **The Body Politic** collective work at other jobs during the day, each issue of **The Body Politic** has to be the product of many evenings and weekends of work. This makes it very difficult to deal with the many businesses that we must, in order to publish the

couraging to me since I have just come out to my parents and was having trouble getting them to understand.” (*Ontario*)

“The best damned paper that I have ever had the good sense to buy...we need things like this.” (*New Brunswick*)

“I am trying to save for another donation. If every gay in Canada would even send \$1, the battle would be so much stronger and easier.” (*British Columbia*)

“I enjoy reading **The Body Politic** very much.” (*Saskatchewan*)

“I greatly enjoy **The Body Politic** and think it is the most informative of the gay publications I subscribe to.” (*Quebec*)

“I'm hoping that at last through your publication, I'll be able to find others to share a mutual feeling.” (*The Yukon*)

“I really enjoy your paper. It's terrific and I look forward to each one.” (*Alberta*)

“**The Body Politic** is great, by far

the best gay publication I've come across.” (*New York*)

“You people at **The Body Politic** are doing a very fine job.” (*Oklahoma*)

“I've really appreciated the arrival of new **Body Politics** at the local bookstore.” (*California*)

“We have received **Body Politic** no. 26 and so many of us have read it. Thanks a lot again.” (*Cuba*)

“We are full of admiration for the organisation and high quality of your magazine.” (*New Zealand*)

“You really do bring a whiff of fresh air.” (*Great Britain*)

“It sows the seeds of gay liberation in the minds of people and lets it grow into the tree of sexual liberation.” (*Finland*)

Our increased circulation is just one of the good things your donations bought during the last year. Having an office person to do routine work has allowed us to go monthly. And we've been able to make the down payment on our

own typesetting equipment; this helps keeping our costs down and the price of **The Body Politic** well within the reach of ordinary gay people.

And your donations make it clear to us that a lot of people care about **The Body Politic**; just knowing you're out there makes it all worthwhile for us.

So now Pink Triangle Press stands at the beginning of a new year in our work for the gay movement, and we are asking once again for your help. During the next three months, we will be trying to raise \$8,000.

This will allow us to finally publish some of the books and pamphlets that are just waiting for seed money to get them into production. Books and pamphlets that will benefit gay people everywhere.

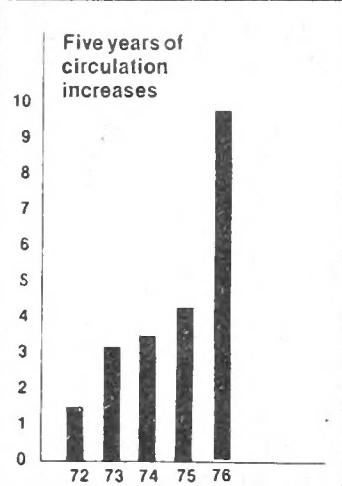
The Canadian Gay Archives already contains an invaluable collection of early documents and papers from gay organizations all across the country. But it is constantly in need of more supplies and storage facilities to keep up its work. It requires money to produce publicity material to spread word of its existence. In spite of its low profile, its very existence has been enough to spark research into earlier Canadian gay history.

As the responsibilities of the newspaper, the archives and the press grow, we will need more than one overworked person to carry on all the daily tasks.

Help your gay sisters and brothers. And, in the end, help yourself. The more people we reach, the stronger we all are. Keep Pink Triangle going and growing.

“I am trying to save for another donation. If every gay person in Canada would even send \$1, the battle would be so much stronger and easier.”

There's still a free pink triangle pin with every donation over \$15. If you have one already, let us know. We'll make sure you get a free copy of our first Pink Triangle publication. It's our way of saying thanks — for your very important contribution.



paper. Your money paid a survival salary to a collective member who keeps our office open and functioning during the day.

Among other things, he has been able to talk to distribution companies and get **The Body Politic** into stores and onto newsstands all across the country.

So, thanks to your help, **The Body Politic** isn't just bringing the ideas of the gay liberation movement to our larger cities with established gay communities. It's also getting into small towns and rural areas, bringing to isolated gay people a new sense of belonging and a hope for something better. Listen:

“**The Body Politic** drops into my life like a food-package and I always enjoy it.” (*Manitoba*)

“The present series of articles on coming out is especially en-

I pledge _____ to Pink Triangle Press

Name _____

Address _____

I enclose \$15 or more, please send me a free pink triangle pin.

Make cheques payable to Pink Triangle Press, Box 639, Stn A, Toronto M5W 1E4, Ontario, Canada.